The
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RETROSPECT AND PROSPECT

The REVIEW was founded in 1915, and set out with the definite purpose of stimulating a nationwide interest in American Catholic history. During the past six years, under Dr. Guilday's careful and enthusiastic direction, it has published a remarkable series of articles, miscellanies, documents, book reviews, notes and comments, and bibliographies. It would take undue space to mention all who have contributed to the REVIEW since April 15, 1915.

The following names are significant of the scholarship contained in its six volumes: Cardinal Gibbons, Cardinal O'Connell; Archbishops Messmer and Canevin; Bishops Shahan, Corrigan, Maes, and Currier; Monsignors Hugh T. Henry and Philip Bernardini; Rev. Drs. Souvay, O'Hara, Zwierlein, Magri, Ryan, O'Daniel, Foik, Culemans, and Weber; among the laymen, Catholic and non-Catholic, who have written, are: Charles H. McCarthy, Ph.D., James A. Rooney, LL.D., J. C. Fitzpatrick, of the Manuscript Division of the Library of Congress, Gaillard Hunt of the Department of State, Waldo G. Leland, the genial Secretary for so many years of the American Historical Association, the late Dr. Herbermann, Julius Klein, Ph.D., Michael J. O'Brien, Charles H. Cunningham, LL.D., Lawrence M. Larson, Ph.D., whose article on the Church in Greenland marked a turning point in Catholic interest in that entrancing subject, William Stetson Merrill, A.B., and Joseph Dunn, Ph.D., whose study of the Brendan Problem is worthy of a place beside the best scholarship of Europe. Other contributors, such as Fathers John Rothensteiner, Michael Shine, and Joseph Butsch, S.S.J., and several members of the Society of Jesus, Fathers J. Wilfrid Parsons, Thomas J. Campbell, John Hungerford Pollen, and Gerardo Decorme, have contributed to the pages of the REVIEW. Particular credit should be given to the

scholarly studies published in the REVIEW by members of the Department of History in the University of California—Herbert Bolton, Ph.D., Charles Chapman, Ph.D., Herbert I. Priestly, Ph.D., and others.

This is abundant evidence that the REVIEW has been the means of stimulating research and of fostering the writing of excellent monographs. As a result of these activities in the historic field to which the REVIEW has contributed so largely, a change in the attitude of Catholics with regard to history, local, national, and universal, is today more than a promise: a real revival of interest in Catholic Historical Societies and in historical publications devoted to the discussion of local ecclesiastical problems is abroad in the land.

To keep within the limits originally set to the REVIEW became more difficult each year; and more than once during the past six years the Editors debated the problem of relinquishing the national field and of entering the broader sphere of general Church history. It was finally decided that with the April issue, the REVIEW should venture forth into the larger domain and discuss problems of Church history both national and universal, while keeping its present size and character.

We hope to maintain the high standard attained by the REVIEW under Dr. Guilday's direction, and to retain the many friends to whom his scholarship and historical knowledge appealed. As an earnest of our efforts in this direction, we take pleasure in announcing that in addition to several of the writers whose names are recorded above, we shall have as contributors during the year, the Most Reverend Austin Dowling, D.D., Archbishop of St. Paul, the Right Reverend Alexander Macdonald, of Victoria, B.C.; the Very Rev. M. J. Ryan, Ph.D., D.D., of St. Augustine's Seminary, Toronto; the Rev. Thomas P. Phelan, L.L.D., of the Maryknoll Seminary; the Rev. Arthur Robert, Ph.D.,D.D., of Laval University; the Rev. William P. H. Kitchin, Ph.D., of St. John's, Newfoundland, Sir Bertram Windle, M.D., Sc.D., of St. Michael's College, Toronto; and Dr. Carlton J. H. Hayes, Columbia University, New York.

THE MANAGING EDITOR.

THE FIRST ANNUAL MEETING OF THE AMERICAN CATHOLIC HISTORICAL ASSOCIATION WASHINGTON, D. C.

December 27-30, 1920

The group of fifty members of the American Catholic Historical Association who registered for the sessions of the First Annual Meeting, came with an enthusiasm which assured all concerned a profitable and successful program. The geographical distribution of those present was wider than had been anticipated, and this alone gave spirit and vivacity to the Meeting. The year that passed since the organization of the Association at Cleveland, December 30, 1919, was a year of activity of no mean order on the part of the Founders. In the April, 1920, number of the *Catholic Historical Review*, Dr. Guilday's Address at the Cleveland gathering was printed. This paper gave an outline of the various aspects of the prospect and, as a keynote to the *raison d'être* of the Association, Dr. Guilday took for his text a paragraph from the address of Justin Winsor, given at the preliminary meeting of the American Historical Association, at Saratoga, September 9, 1884:

> We have come, gentlemen, to organize a new society, and fill a new field. Existing historical societies are local, by State and division of States, and give themselves only to the history of our own country. The only one not plainly by its title local, the American Antiquarian Society, is nevertheless very largely confined in its researches to New England subjects, though it sometimes stretches its ken to Central America and the Northwest. But our proposed name, though American by title, is not intended to confine our observation to this continent. We are to be simply American students devoting ourselves to historical subjects, without limitation in time or place. So no one can regard us as a rival of any other historical association in this country. We are drawn together because we believe there is a new spirit of research abroad —a spirit which emulates the laboratory work of the naturalists, using that word in its broadest sense. This spirit requires for its sustenance mutual recognition and suggestion among its devotees. We can deduce encouragement and experience stimulation by this sort of personal contact. Scholars and students can no longer afford to live isolated. They must come together to derive that zest which arises from personal acquaintance, to submit idiosyncrasies to the contact of their fellows, and they will come from the convocation healthier and more circumspect. The future of this new work is in

the young men of the historical instinct—largely in the rising instructors of our colleges; and I am glad to see that they have not failed us in the present movement. . . . Those of us who are older are quickened by their presence.

In June, 1921, a more detailed account of the purposes of the new national Catholic historical society appeared in the *Catholic Mind*, of New York City. Emphasis was laid in this paper upon the fact that before the founding of the American Catholic Historical Association, there was no organization in the United States which satisfied the Catholic historical ideal as defined by the Cleveland Meeting. Thirty odd years of splendid activity on the part of the American Catholic Historical Society, of Philadelphia, and of the United States Catholic Historical Society, of New York City, had prepared the way for this new Association, whose definite object is to promote study and research in the field of general Church history.

At the Founders Meeting, in Cleveland, the following officers were elected:

President, Lawrence F. Flick, M.D., LL.D.; *Vice-Presidents*, Rev. Richard H. Tierney, S.J., and Rev. Victor O'Daniel, O.P., S.T.M.; *Secretary*, Carlton J. H. Hayes, Ph.D.; *Treasurer*, Rt. Rev. Monsignor T. C. O'Reilly, D.D., V.G.; *Archivist*, Rev. Peter Guilday, Ph. D. The Executive Council includes, with the above named officers, Rev. Gilbert P. Jennings, LL.D. (Cleveland), Rt. Rev. Monsignor Joseph F. Mooney, D.D., V.G., (New York), Rev. Dr. Souvay, C.M. (St. Louis), Rev. William Busch, S.T.L. (St. Paul), and Rev. Zephyrin Engelhardt, O.F.M. (Santa Barbara, Calif.).

The Constitution adopted at the Cleveland Meeting is as follows:

1. The name of this organization shall be The American Catholic Historical Association.

2. The object of this Association shall be to promote study and research in the field of Catholic history.

3. Any person approved by the Executive Council may become a member of this Association. The annual membership fee shall be three dollars. On payment of fifty dollars, any person, with the approval of the Executive Council, may become a life member.

4. The officers of this Association shall be: A President, two Vice-Presidents, a Secretary, a Treasurer, and an Archivist. These officers shall be selected by ballot at the regular annual meeting of the Association.

5. There shall be constituted an Executive Council of eleven members, namely, the six officers mentioned in Section 4 and five other members to be elected at the annual meeting.

6. The Executive Council shall have supreme management of all affairs and interests of the Association. It shall make arrangements for the annual

meetings, and shall have power to regulate the publications of the Association. Five members of the Executive Council shall constitute a quorum for the transaction of business.

7. The Constitution may be amended by a two-thirds' vote at any regular meeting, provided that the proposed amendment either has been introduced at a previous meeting, or has received approval of the Executive Council.

The headquarters of the Association have been fixed permanently at the Catholic University of America, Washington, D. C.

The first President, Dr. Lawrence F. Flick, the Laetare medalist of 1920, published in October, 1920, a paper on the Association, in which he discussed with his accustomed clarity of thought the task that lay ahead of the new historical society. Thus, the spirit of a new promise was visible from the day of the founding of the Association; and that spirit, as Dr. Flick expressed it, was certain to draw together the diverging forces in existing agencies for the accomplishment of this most important work which, up to now, has been left undone. Dr. Flick writes, in part, as follows:

The Catholics of the United States ought to take front rank in historical endeavor. They have most reason for it. Prosperity gives them the means. Blessed with the true Faith, it is their duty to help remove the stumbling-blocks from the path to it of their less fortunate brethren by correcting the false history which has evolved from the religious cataclysm of the sixteenth century. In American History, theirs is the glorious page. The history of the Church offers the best patterns for the correction of the social evils of our day. Both Church and State need the mirror of history as a guide around difficulties in matters of human interest.

The efforts which have been made in the United States in the field of history, since His Holiness Leo XIII wrote his encyclical letter, disappointing as they are in view of the importance of the matter, have at least prepared the soil. Many valuable data on Catholic American history have been collected and made available for scientific historical use; many individuals among the better educated Catholics have been kept in touch with the subject of history and made familiar with its importance; some of our Catholic educational institutions have come into the work and have developed historical students and writers; and some of our Catholic dioceses have put their archives in a better state of preservation and made them more available. Notre Dame University has made a most valuable collection of Catholic historical material; Georgetown has done the same; the Jesuits have put one of their ablest men to work on the history of the Church in the United States; Dr. Guilday himself and other young American Catholic Historians are in a sense the product of the historical movement which began with the Holy Father's encyclical letter.

The *American Catholic Historical Association* is to supplement the local societies but not to supplant them. Its field is not only American Catholic History but history for American Catholics. It will take in the entire domain of historical endeavor in the light of Catholic Faith. Under the auspices of

the Catholic University of America it will endeavor to unite the Catholic historical students and writers of the entire country in its own broader field and thus stimulate greater activity in the study of local history in the local organizations. It will work in harmony with these and to some extent through them. It will be a bond of union for them and make them mutually useful one to another.

In the nature of things, history is of interest only to the educated. Historical associations consequently must depend upon graduates of higher educational institutions for support and accomplishment of purpose. No doubt the limited success of the older organizations has been due to the small number of Catholic college graduates. In the past many Catholic parents who could afford to give their children higher education sent them to non-Catholic institutions for this purpose, and young men and women educated in this way would not be apt to be interested in Catholic history or in history from a Catholic viewpoint. Now there are in the United States a large number of Catholic institutions which give higher education and have a good clientele. Approximately, there are ten Catholic universities, two hundred and twenty odd Catholic colleges and academies for boys and six hundred and fifty odd Catholic colleges and academies for girls in the United States at the present time.

. . . . . .

Our higher educational institutions themselves should show the example to their alumni by participating in the great work which is to be done in the field of history. Every institution of this kind, as a corporation, should become a member of the *American Catholic Historical Association*. Some have already done so. Three hold founder's membership. They should interest themselves in the preservation of documents and monuments which have a bearing on the history of the Church. They should designate a member of the community as the historian and archivist of the community and make it part of the duty of this member to interest students in Catholic history. With all our higher educational institutions enlisted in the cause, the *American Catholic Historical Association* could confidently look forward to a successful career.

The Press Service Bureau of the National Catholic Welfare Council had taken an especial interest in the success of this First Meeting, and by its efforts the program was spread through the country. It may not be unjustly claimed, therefore, that everyone interested in Catholic historical studies in the United States was made aware of the assembly in Washington.

To prepare for the Washington Meeting a preliminary conference was held at Dr. Flick's home, in Philadelphia, on January 10-11, 1920, with Dr. Flick, Dr. Hayes, and Dr. Guilday present. Plans were made for the first meeting of the Executive Council, which took place on February 28, 1920, at the Hotel Belmont, New York City. Eight member of the Executive Council were present. Three Committees were appointed for

the December meeting: (1) Committee on Membership, with the Rev. Victor F. O'Daniel, O.P., S.T.M., as chairman; (2) Committee on Local Arrangements, with the Right Rev. Monsignor Thomas, Rector of St. Patrick's Church, Washington, D. C., as chairman; and (3) Committee on Program, with the Rev. Dr. Guilday, as chairman. It was also decided to hold the First Annual Meeting of the Association in Washington, D. C., December 27-30, 1920, in conjunction with the American Historical Association, the American Political Science Association, the American Sociological Society, The Mississippi Valley Historical Association and the Agricultural History Society, all of which were to meet in the National Capital during that week. Before adjournment the Executive Council voted unanimously on the motion of Dr. Guilday, seconded by Dr. Hayes to confer the first Honorary Life-Membership upon Dr. J. Franklin Jameson, of the Carnegie Institution, Washington, D. C.

Through the courtesy of the New Willard Hotel management, the Fairfax Room was set apart gratuitously for the sessions of the Association, and a Registration Bureau and a Bureau of Information were opened with a special committee of ladies in charge, the Misses Frances Brawner, Alice McShane and Elsie Eisler.

The initial session of the Association consisted of the meeting of the Executive Council, which was held in St. Patrick's Rectory, on Monday, December 27, at three p. m. Summary reports from the three Committees were read and discussed, and the Secretary, Dr. Guilday, was requested to prepare the Executive Council report for the Annual Business Meeting which was scheduled for the afternoon of Wednesday, December 29. Dr. Guilday reported that through the courtesy of Leo Rover, Esq., of Washington, D. C., the Association had been legally incorporated in the District of Columbia. A vote of thanks was extended to Mr. Rover. Correspondence between Mr. C. M. Burt, Chairman of the Trunk Line Association and Dr. Guilday was read, relative to a request for reduced fares on the railroads, and the Executive Council passed a resolution of protest against the decision of the Passenger Department. Dr. Guilday was instructed to act for the Association with the other organizations in this matter. The Executive Council then con-

stituted itself a nominating Committee for the officers of the coming year. A resolution of thanks to Monsignor Thomas for his hospitality was then passed, and the meeting adjourned.

The first PUBLIC SESSION ON CHURCH HISTORY was held in the Fairfax Room, with Monsignor O'Reilly, as chairman. Owing to the unavoidable absence of Rev. Lucian Johnston, of Baltimore, who was to have read a paper on the *Attitude of Science towards Religion* (1874-1920), Parker Thomas Moon, M.A. of Columbia University, read the first paper, entitled: *The Catholic Social Movement in France under the Third Republic.* This was followed by a paper *Benedict XV and the Historical Basis for Thomistic Study*, by Rev. Henry Ignatius Smith, O.P., Ph.D., of the Catholic University of America. Mr. Michael Williams, of the National Catholic Welfare Council, who prepared a summary of the question: *Opportunities in Historical Fiction*, was absent in Panama, and his paper was read by Dr. Guilday. The closing paper of the session was an excellent description of the *Catholic Church in Georgia*, by the Chancellor of the Savannah Diocese, Rev. T. A. Foley.

A luncheon conference with the American Historical Association on the *Opportunities of Historical Research in the City of Washington*, was served in the Library of Congress at noon, and was followed by a tour of the Library under competent guides.

The second PUBLIC SESSION ON CHURCH HISTORY opened on Wednesday morning, with Monsignor George A. Dougherty, D. D., Vice-Rector of the Catholic University of America, as Chairman. Rev. Dr. F. Joseph Magri, of Portsmouth, Va., the first speaker, dealt with the problem of national Catholic archival economy, in a paper entitled *The Compilation and Preservation of Church Historical Data.* Father Joseph M. Woods, S. J., of Woodstock College, aroused considerable interest with his paper on the *Rise of the Papal States up to Charlemagne's Coronation.* The Rev. Felix Fellner, O. S. B., of St. Vincent's Archabbey, Beatty, Pa., participated in the discussion which followed this paper. The Rev. Dr. Souvay, C. M., D. D., of Kenrick Seminary, St. Louis, who was scheduled to give a paper on the *St. Vincent de Paul Society as an Agency of Reconstruction*, was unable to be present on account

of illness. Rev. Dr. Kerby, of the Catholic University of America, graciously took Dr. Souvay's place and spoke to the assembly on the problem: assimilation of Catholic thought and action into the national life. The Rt. Rev. Monsignor Pace, Ph. D., LL. D., of the Catholic University of America, also addressed the meeting. The next paper deserves a special word of praise—the *Personality and Character of Gregory VII in Recent Historical Research*, from the pen of Rev. Dr. Thomas Oestreich, O. S. B., of Belmont Abbey College, Belmont, N. C. It was a far cry from the days of Hildebrand to our own, but Dr. Michael J. Slattery, the Executive Secretary of the National Catholic Welfare Council, found no difficulty in linking the systematic and efficient labors of Gregory VII with the notable success of the National Catholic War Council, in his paper on that subject.

The Annual Business Meeting of the Association took place on Wednesday at three p. m. The President, Dr. Flick, who presided, opened the meeting with an address on the results of the year's work; and then the Report of the Executive Council was read to the Assembly by Dr. Guilday. This Report gave a detailed account of the meetings of the Executive Council in New York and Washington, and contained summary reports from the various Committees:

(a) *Report of the Committee on Membership*

The Committee on Membership has the honor to report that on December 27, 1920, the number of paid Life Members was 57, and the number of paid Annual Members was 98, making a total of 155 members of the Association. Plans are now being perfected to carry out the suggestion of Dr. Flick that a Life Membership campaign be begun among the Catholic educational institutions.

Respectfully submitted,

VICTOR F. O'DANIEL, O.P.,
Chairman.

(b) *Report of the Committee on Local Arrangements*

On November 11, 1920, a meeting of the Local Committee on Arrangements in connection with the first annual meeting of the American Catholic Historical Association was held at St. Patrick's Rectory. Rt. Rev. Msgr. C. F. Thomas, who had been asked to act as Chairman of the Committee, had invited the following gentlemen to act as members: Dr. J. Crosson, Dr. Joseph Dunn, Dr. Leo Stock, Dr. P. J. Lennox, of the Catholic University, Mr. E. P. Harrington, Mr. J. Fendall Cain, and Mr. Leo A. Rover. These gentlemen court-

eously responded to the invitation, and met at the above mentioned place and time.

Monsignor Thomas presided and called the meeting to order. The Very Reverend Peter Guilday, Ph.D., explained the purpose of the assembly and bespoke the co-operation of the gentlemen present. Statement was made that the Fairfax Room of the New Willard Hotel had been secured for the meetings of the Association and that preparations were being made for smokers and other entertainments at several clubs in the city. There was really not much the Committee was called upon to do, except to grace the first page of the program, and, perhaps, to add dignity and give approval to the plans outlined for the meetings of the Association. The meeting adjourned with sanguine expectations for the successful and satisfying results of the first annual assembly of the American Catholic Historical Association.

Respectfully submitted,

C. F. THOMAS,

Chairman.

(c) *Report of the Committee on Program*

Dr. Guilday, Chairman of the Committee on Program, gave a verbal report to the effect that his work was made very easy by the wholehearted co-operation of those to whom he wrote for papers for this first Annual Meeting of the Association. The Chairman desires likewise to place on record the co-operation in this matter he received from Dr. Carlton J. H. Hayes, the Chairman of the Program Committee of the American Historical Association, and also from the former Secretary of the American Historical Association, Mr. Waldo Leland.

(d) *Report of the Treasurer*

RECEIPTS

Memberships paid in full	$2,400.00	
Memberships paid in part	50.00	
Annual Dues	296.00	
Interest on bank deposit of July 1, 1920	7.17	
Total received during this period		$2,753.17

EXPENSES

Chestnut & Moore, Reporting Cleveland Meeting	$25.50	
National Capital Press, Printing and Stationery	204.75	
Hotel Belmont, N. Y., Expenses of Committee Meeting, February, 1920	13.95	
Office Account—Stenographer	50.00	
Office Account—Postage	100.00	
Addressograph Co., Washington, D. C.	8.52	
C. G. Stott & Co., Printing	7.20	
M. M. DeVault, Typing	3.68	
C. J. O'Brien & Co., N. Y., Printing Pamphlets	45.84	
Big Sign Co., Printing Cards	27.00	
Discount % Exchange Montreal check	.46	
Total expended during this period		486.27
Balance Cash on Hand		$2,266.27

IN BANK

Commercial account	$706.10
Savings account	1,560.17
Total as above	$2,266.27

Respectfully submitted,

THOMAS C. O'REILLY,
Treasurer.

Other problems were discussed at the Annual Business Meeting. It was voted not to incur the expense of publishing the Papers of the Public Sessions at this time, owing to the high cost of printing, and also to the fact that, as Dr. Guilday explained, a project was then being formulated to change the character of the CATHOLIC HISTORICAL REVIEW, of which he was the Editor. This quarterly, founded in 1915, at the Catholic University of America, had kept strictly during the past six years to the field of American Catholic history, and it was planned to widen its scope with the April 1921, issue to the general field of Church history. The writers of the papers read during the Meeting would then have a periodical in which their papers could appear. Each member of the program was left free, however, to place his paper wherever he wished. Dr. Guilday reported that at the Executive Council meeting on Monday, December 27, 1920, the Treasurer had been authorized to purchase $1500 of Liberty Bonds, Series 2, as the beginning of an endowment fund for the Association. A note of thanks was passed recognizing the help given the Committee on Program by the National Catholic Welfare Council News Service.

It was then moved and seconded that the next Annual Meeting be held at St. Louis, Mo., Christmas Week, 1921.

A Committee for the nomination of officers for the coming year was then appointed by Doctor Flick—consisting of Monsignor O'Reilly, Father O'Daniel, and Doctor Guilday. The Committee presented the following list of officers for the coming year, 1921.

President—James J. Walsh, M.D., Ph.D., K.S.G.

First Vice-President—Rev. John J. Wynne, S.J., Editor of the *Catholic Encyclopedia.*

Second Vice-President—Rev. Dr. Ryan, C.M., President of Kenrick Seminary, St. Louis, Mo.

Treasurer—Rt. Rev. Msgr. T. C. O'Reilly, D.D.
Secretary—Rev. Peter Guilday, Ph.D.
Archivist—Miss Frances Brawner.
Executive Council—(The above officers, with the following):
Dr. Lawrence F. Flick, First President of the Association.
Dr. Carlton J. H. Hayes, of Columbia University.
Rev. Dr. Charles L. Souvay, C.M., Kenrick Seminary, Ill.
Very Rev. Dr. F. L. Gassler, New Orleans, La.
David J. Champion, Esq., Cleveland, Ohio.

These officers were elected unanimously by the assembly, and Dr. James J. Walsh who was then presented to the Association, gave a short address of acceptance. A vote of thanks was then extended to the Manager of the New Willard Hotel, for his courtesy. The secretary then reported that the expenses of the First Annual Meeting would amount to about $200 and that Monsignor Thomas, Rector of St. Patrick's Church, had very generously given to the Association his personal cheque to meet these expenses. Dr. Flick voiced the gratitude of the Association, and accordingly a vote of thanks to Monsignor Thomas was entered upon the minutes of the Meeting.

Many of the members of the Association participated in the Subscription Dinner given by the American Historical Association, on Wednesday evening, in the Large Ball Room of the New Willard. Among the speakers was Dr. James J. Walsh, President-elect of the American Catholic Historical Association, and the Dinner was begun by prayer offered by Rev. Dr. Guilday.

The third PUBLIC SESSION ON CHURCH HISTORY was held on Thursday morning, December 30, at 10 a. m., with Monsignor Thomas, as Chairman. After a word of welcome to the large number present, Monsignor Thomas called attention to the success which had attended the Meeting thus far. "Without taking undue credit to ourselves", Monsignor Thomas said, "we, as the youngest daughter of the American Historical Association, cannot help feeling proud that our Secretary was asked to give the blessing at the Dinner yesterday evening; and I need hardly repeat to you what is the general talk today that Dr. Walsh's speech was popularly voted the best of the evening." Monsignor Thomas then called upon Dr. Walsh for his paper

The Sisters and the Care of the Ailing Poor in the United States. Dr. Walsh discarded his written paper and talked to the assembly in his fine scholarly and fascinating way. Father Betten, S. J., of St. Ignatius College, Cleveland, followed with a paper entitled *Increase and Diffusion of Historical Knowledge.* Dr. Conde B. Pallen, a member of the original Board of Editors of the Catholic Encyclopedia, read a humorous but very significant paper on *Idealism in History.* Owing to her unavoidable absence, in place of the paper scheduled to be given by Sister Mary Agnes McCann, Ph.D., on the *Religious Orders of Women in the United States,* Dr. Guilday gave a paper on the *Sacred Congregation of Propaganda Fide* whose tercentenary will occur in 1922. The final contribution to the success of the Meeting was a spirited address by Dr. Herbert Bolton, of the University of California on the *Value of Mexican Archives for the Study of Missionary History.*

Several of the members of the Association took part in the discussion at the Luncheon Conference on Latin America, at the Ebbitt Hotel.

The closing act of this First Annual Meeting was the GENERAL SESSION held on Thursday at 3 p. m., with Dr. Guilday as Chairman. Dr. Flick the retiring President read the first presidential address of the new organization, entitled *History as a Science.* This paper, which has since been privately printed, is a valuable contribution to the problem of the Philosophy of history.

Dr. Flick said, in part:

> History in the concrete, to be scientific, too, must be more than a mere narrative of events. It must be an analysis, an understanding and an appreciation of them, with human interest, for the ethical benefit of the living age. There must be a motive for every rational act, and no motive is worthy of man which is not for the good of humanity. History therefore must be truthful, ethical, and useful. Without these qualities, to say the least, it is not worth while. It may serve the sordid purpose of the individual; it may gratify the vanity of partisans, and for the moment it may mislead the living age, but ultimately it will be valued at its worth. Cardinal Newman has well said: 'History is a record of facts; and facts according to the proverb are stubborn things. Ingenious men may misrepresent them for awhile, but in the end they will be duly ascertained and appreciated'.

After describing the efforts made by the leaders of the Catholic Church to enable scholars to profit by the great collections

of documents in the possession of the Church, Dr. Flick then proceeded to explain the place and the purpose of such societies as the American Catholic Historical Association in the field of historical study and research. The striking passage is the following:

> The American Catholic Historical Association has come into existence at a time when the world is ripe for it and merely needs to do each task which falls within its easily discernible, well defined field of labor, promptly as it comes along, to accomplish all that its most ardent friends can expect of it. Under the friendly patronage of the Catholic University of America, which it has without stint, it can get the hearty support of Catholic men and women and of Catholic educational institutions from all parts of the United States, for the asking, if it will but place a well constructed scientific program before them. The program must be worthy of the cause, however, and of the people before whom it is placed. It must take in, not only history in the making for America, but history in the remaking for the world, for all that time in which history has been a conspiracy against the truth. For four hundred years history has been built upon bias, prejudice, greed, and false philosophy. To show up falsehood in what has been written, and give the world the truth in its place, ought to be, and surely would be an appealing task for our Catholic American people. To lead in this work and find the ways and means of doing it clearly is one of the functions of this organization. What the Catholic Church has done for our country and what Catholics as individuals and as a body have contributed to the development of our free institutions and the formation of the character of our people has never been woven into our history or our literature. To have this done likewise is one of the functions of this organization. Historic truth should be written into our school books, not only the school books of Catholic children but the school books of all children. Falsehood here is a deadly poison to our free institutions. Surely it is the function of this Society to prevent insidious implantation of error in the minds of the young and to supply historic truth for their intellectual food.

After thanking all those who had participated in the success of this First Annual Meeting, Dr. Guilday brought the Sessions to a close with the following address:

"*Mr. President, Fellow-Members of the American Catholic Historical Association, Ladies and Gentlemen:* One of the singular facts which seem to haunt the earliest period of many organizations similar in design to our own is the baffling way the shadows gather around their beginnings. When a decade or more are gone by, or when, as is the case with the American Historical Association, nearly forty years are gathered to the past, the lineaments of the events of those earliest days, once so sharp and distinct to the eyes of those who were participants therein,

become somewhat confused, with only a few highlights remaining to us of this later day, for recognition. Witnesses we have been during this week to the vigor, splendid in its activeness, stimulating in its variety of effort, of that society of which, as Americans, we are justly proud, the American Historical Association. And yet, seek out its earliest chronicles, scan its earliest published records of those annual meetings which began at Saratoga, in 1884, and how difficult it is to sketch intimate pictures of the scholars who assisted in the founding of that Association, of the students whose vision made that Association a reality, whose zeal and sacrifice of time and labor gave to it its power, its purpose, its constant and consistent orientation towards a sublime love of historical truth. Shadows in the past many of the founders of 1884 have become, and with the years fleeting like clouds before the sun their image seems to grow fainter, their deeds less clear, their names less familiar. It is, in a way, the fate of the majority who worship at History's shrine.

"We who are participants in this First Annual Meeting of the American Catholic Historical Association are living through that same experience. The months and the years are going by all too quickly, and these days of pleasure, intellectual and spiritual, these hours of intimate companionship around the cradle of the child we saw born into our world a year ago this Christmas-tide, will grow cold in memory, and admit it we must, somewhat lifeless in color and in tone. But to-day is still with us, and to-day we rejoice in the possession of these intimate touches of the higher life, touches which we can only, as in all the finer things of the soul, feebly impart to those we shall meet when we are gathered again at our homes. I must leave unsaid all that it means to us, Catholic students of history, to have seen and heard the great leaders in our science during these days, but I know that every member of our Association is carrying home with him the quickened realization that these men and women, though not of our faith in many cases, are pursuing the ideal of truth with all the reverence of those consecrated to it from their first waking moments into sacramental life. Rather do I venture to emphasize some of our own intimate relationships—relationships which have already given us

hope and courage for the future and which have undoubtedly arisen from our experiences these past three days.

"We shall all remember that Columbia University has in Carlton Hayes and Parker Thomas Moon, both converts to the true Faith, young and enthusiastic teachers, who need only keep alive their Catholic simplicity of character to dispel the misgivings of that twilight zone between us and those not of our faith. We caught in the sturdy English of the scholarly young Dominican, Henry Ignatius Smith, a glimpse into a land many of us had almost forgotten, the land of Thomas Aquinas and his fellow Dominicans. We listened also to one who up from Georgia came, out of a busy Chancellor's office, Father Foley, to give us a romantic Catholic page from early colonial times. Richmond, too, the pride of the South, the last stronghold to-day of all the sweet culture of the pre-Civil War epoch, brought us through Dr. Magri a new method for confederating our knowledge of American Church history in the future. Only those who have forced their way through volumes such as Haller's *Zür Entstehung der Kirchenstaates*, were able to appreciate fully the masterly skill of Father Woods, in his paper on the Temporal Sovereignty of the Papacy. Belmont College Abbey can no longer be a vague spot in the alleged wilds of North Carolina, to those who listened to Father Oestreich's scholarly paper on Hildebrand, and every Catholic heart must have beaten with pride at the summary of work done and done so nobly and magnificently by the National Catholic War Council during the reading of Michael Slattery's delightfully modest paper. This morning we listened to a world-embracing program of work for the Association, as outlined by Father Betten, and all who heard him have the right now to share in a satisfaction his many friends already possess, that of knowing of his unadvertised but brilliant success in revising some of the most popular manuals of general history in use in the United States. Of those two giants in Catholic defence, Dr. James J. Walsh and Condé Benoist Pallen, nothing need be said to this assembly, and it is a pleasure to us to have heard Bolton of California than whom there is no one outside the Church to whom our Faith owes more, for he has been a stalwart worker in the field that Father Engelhardt has chosen of making known the Catholic history of the old Southwest.

"Our welcome to our new President for the Year of Our Lord, 1921, Dr. James J. Walsh, is unaccompanied by any sigh of farewell to Dr. Flick, though Shakespeare has said that farewell does go out sighing, for we have not lost him to our counsels and to our deliberations. He came to us a year ago to direct us in his own delicately charming way, and he came to us with thirty-five years of accomplishment in the field wherein most of those who are now associated with him are still like myself, aspirants, neophytes, catechumens. His spirit will live on in our Association as the years go by; and as the circle of our influence increases until it has included every lover of Catholic history living in our beloved land, his name will be held in reverence and in benediction as one of America's finest types of citizen, scholar and apostle of the sweetness and light of our holy Faith.

"These are some of our intimate and uplifting memories of the past three days, but to mention them alone and leave unsaid the loveliest remembrance of all would be to leave untouched the one last note which makes the harmony full and complete. Shall I not then speak of what is nearest to the spirit which animates us at this last session of our First Annual Meeting of placing here on our records our feeling of pride and of gratitude in having had as our First President, Lawrence Francis Flick, the eminent physician, the lover of all that is best in Catholic historical lore, the recipient of honors here and abroad, the Notre Dame Laetare Medalist of 1920, but above and beyond these, to those of us who rejoice in his friendship, the kindly affectionate father, the staunch friend, and the devoted Catholic layman? To our new President, Dr. James J. Walsh, we wish in all heartiness a year of happiness as our leader, and a year of success in all his undertakings, for the progress of the Association.

"To God, the Giver of all light, we offer up our prayer of gratitude for whatever of good there has been in our meetings and deliberations, and we close our sessions by begging His blessing upon the purpose of the Association, upon all its members, and upon their own labors in the field of Catholic history".

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(Asterisk signifies life members)

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THE SOCIAL CATHOLIC MOVEMENT IN FRANCE UNDER THE THIRD REPUBLIC[1]

Social Catholicism is not a new variety of religious experience; it is an application of Catholic principles to the economic and political problems of modern industrial civilization. What is now quite generally known as the Social Catholic Movement is a loosely-organized but very significant endeavor on the part of social-minded Catholics, the world over, to formulate a practical program of social reconstruction and to translate that program into action.

So rapidly has the movement expanded during the last half-century, that it may now be regarded as a force comparable to Socialism or to Syndicalism in magnitude and scope. It is similar to Socialism and Syndicalism in that it proposes to remedy the evils of poverty, of labor unrest, and of uncurbed competition; dissimilar, in that it preaches a message of conciliation rather than of class-conflict. In short, Social Catholicism ranks as one of the three or four really important international movements aiming at the radical modification of the existing capitalistic régime. Indeed, it has been described by a Socialist writer, and perhaps not incorrectly described, as "the only formidable adversary" of revolutionary Socialism.[2]

Because it is infinitely more influential, at present, on the Continent of Europe than in England or in America, the Social Catholic Movement has been almost ignored by historians writing for the English-speaking public, and its importance is not generally appreciated. The movement will undoubtedly play a larger role in American life during the coming years than it has in the past. Its career in this country is barely beginning—beginning auspiciously, one might add. We shall hear so much about Social Catholicism in the not very distant future, that perhaps a brief historical sketch and analysis of the better-

[1] Paper read at the first annual meeting of the American Catholic Historical Association.

[2] HUBERT LAGARDELLE, in *Le Devoir social*, 1898, p. 81.

developed movement in France will have more than a purely academic and antiquarian interest.

There is a touch of romance in the opening chapter of the story. It is December of 1871. Walking nervously along one of the dimly lighted streets in the slums of Paris, a young army officer is bound on what he himself must have considered an extraordinary errand for a nobleman. He is about to make an address before a small assembly of workingmen. As he knocks at the door, he is still repeating to himself the carefully memorized phrases of his speech, for it is to be his maiden speech. A few minutes later, standing before the workingmen, his embarrassment drops from him, and he experiences an unaccustomed sensation, an exaltation of spirit, as though he had become conscious of the mission to which his life was to be devoted.[3]

That aristocratic young army officer, so bashfully making his first speech in public, was the late Count Albert de Mun, who is remembered today as one of the greatest orators of the Third Republic and as the father of the Catholic Social Movement in France. The movement may be dated from the year 1872, when de Mun, with the assistance of a few other prominent Catholics, began to found Catholic Workingmen's Clubs in Paris, in Lyons, and in other cities. Within three years, a hundred and fifty such clubs had been established.[4] As secretary-general of the organization, Count de Mun toured all France, speaking with an eloquence which kindled extraordinary enthusiasm. A bishop described him as "the orator of a new crusade"—a crusade to reconquer modern society for Christianity.[5]

At the outset, the leaders of the Association of Catholic Workingmen's Clubs seem to have had no intention of creating a new type of social and economic theory, or of formulating any very elaborate scheme of labor legislation. In de Mun's earliest speeches the historian may find expressed a zealous desire to enlist the support of the upper classes in combating Socialism and reviving religion among the workingmen; one may also find occasional hints that the medieval guild system should be re-

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[3] The episode is described in ALBERT de MUN, *Ma Vocation sociale* (Paris, 1909).
[4] ALBERT de MUN, *op. cit.*, p. 278.
[5] *Ibid.*, p. 280.

stored; but one searches in vain for a real program or a systematic social philosophy.

As the Association expanded, more rapidly perhaps than its founders had ventured to anticipate, the need of a definite social-economic doctrine became increasingly apparent. Glittering generalities about Christian fraternity, justice, and charity were no longer adequate. Consequently, the enterprise which had been launched as an organization for practical social work gave rise to a new development of social and economic thought. The guiding spirits of the Association of Catholic Workingmen's Clubs became the pioneers of the Social Catholic Movement in the field of theory.

The formulation of a detailed program was accelerated by the entry of Count Albert de Mun, the acknowledged leader and spokesman of the Workingmen's Clubs, into the Chamber of Deputies, in 1876. Quite naturally, de Mun soon began to take a conspicuous part in debates on labor problems, employing his eloquence in behalf of such measures as laws against child-labor the prohibition of Sunday work, the limitation of the working day, and the recognition of the right of workingmen to organize trade unions—a right not legally sanctioned until 1884.[6] Endeavoring to keep pace with de Mun, the Research Council of the Association of Catholic Workingmen's Clubs grew more precise, and at the same time more radical, in its views regarding labor legislation.[7]

With the assistance of the Research Council, de Mun and his Catholic friends in the Chamber of Deputies were able during the years 1886-1889 to present a series of Bills dealing with labor conditions.[8] That the Bills were too radical to be accepted by the bourgeois Republican majority makes them none the less interesting to the historian. The program set forth in these measures represented de Mun's conception of expedient and indispensable reforms,—stepping-stones to better things. A fifty-eight hour week was to be established, for men as well as for women. All children under the age of thirteen, and girls under

[6] See especially his speeches of June 12 and 19, 1883, in the *Débats*, pp. 1277 *et seq.* and 1356 *et seq.*

[7] *L'Association catholique*, vol. xi, pp. 247 *et seq.*, 294 *et seq.*; vol. xiii, pp. 122 *et seq.*, 244 *et seq.*, 347 *et seq.*

fourteen, were to be excluded from factory work. Women were not to be employed at night, or underground, or in unhealthful occupations, or for heavy labor, or more than fifty-eight hours a week, or during a period of four weeks after confinement. The workingman was to be insured against old age, sickness, and accident. The right of labor to organize unions was to be recognized without the reservations hitherto insisted upon. Every encouragement was to be given to the formation of arbitration and conciliation boards, mixed unions of workingmen and employers, and other institutions tending to draw labor and capital closer together. Possibly these items may appear conservative to the present generation. Thirty years ago they were regarded as dangerously radical by the average respectable politician. De Mun was in advance of his times.

The ideal which de Mun and the Research Council envisaged as their goal was not State Socialism, nor was it the combative type of trade-unionism, which at best can do nothing more than extort concessions from unwilling capitalists. De Mun hoped that a modernized form of guild organization could be devised which would embrace both capital and labor and reconcile their interests. Ultimately, the trade organizations or guilds would serve as agencies for the regulation of wages, hours and industrial conditions, as well as for the various branches of social insurance.

The Association of Catholic Workingmen's Clubs, of which Count Albert de Mun was for many years the presiding genius, might be regarded as the parent stem of the Social Catholic Movement in France. One of the earliest offshoots was the A. C. J. F.(Association Catholique de la Jeunesse Française), an organization somewhat analogous to our American Y. M. C. A. At its inception the French Young Men's Catholic Association or A. C. J. F. was a national association with an impressive name, an ambitious program, and six members. It was formed in the year 1886 by a half-dozen youths to whom de Mun, the veteran leader, had unfolded his dream of a great army of young men, organized in local groups, united by a central committee, devoted to the high mission of reforming society in accordance with Christian principles. Enthusiasm is contagious. Within

[1] Chambre des députés, *Documents*, 1886, p. 1073 *et seq.*, 1738 *et seq.*, 891 *et seq.* 1887, p. 903; 1889, p. 273; 1889 sess. extr., p. 270.

fourteen months the association had gained a thousand members; by 1903, thirty thousand; at the present time, its membership is probably more than one hundred thousand. The value of the A. C. J. F. to the Catholic Social Movement has been twofold. In the first place, it has been very effective as a recruiting-bureau for Catholic social workers. In the second place, it has done much to popularize the Social Catholic program. Unlike the American Y. M. C. A., the A. C. J. F. has consistently advocated a fairly comprehensive body of social and political reforms, such as the representation of family interests in municipal councils, the organization of trade unions, industrial guilds, and various measures of labor legislation which need hardly be itemized in this place.[9]

Another interesting line of development may be traced back to 1876, when a monthly review entitled *L'Association Catholique*[10] was founded as the organ of the Workingmen's Clubs. Devoting its pages to the scholarly discussion of social and economic questions, this review soon became an important factor in propagating Social Catholic doctrines. Gradually, the circle of its influence widened. In 1896 its editors persuaded the editors of other Catholic periodicals dealing with social questions to hold periodical conferences, with a view to harmonizing their programs. Out of the conferences of editors grew the Social Catholic Research Union, which, in its turn, proved to be the germ of a still more important organization, the Semaine Sociale de France.

As its founders conceived it, the Semaine Sociale or Social Week was to be a sort of migratory university for social research. Each year the Semaine Sociale offered a course of lectures by leading Catholic experts on social and economic questions. As the courses lasted only one week, and were held in a different city every year, a very large and scattered audience could be reached. The average attendance soon exceeded one thousand.

[9] Fr. Veuillot, *L'Action sociale des jeunes: Association Catholique de la Jeunesse Française* (brochure published by the Action Populaire of Rheims); A. Souriac, "Les Idées sociales de la Jeunesse contemporaine", in *La Réforme Sociale*, 1913, pp. 513-541.

[10] It subsequently severed its official connection with the Clubs and was taken over, successively, by the A. C. J. F. and the Action Populaire. In 1909 it was renamed *Le Mouvement Social*.

In 1913 it was fifteen hundred. Particularly significant is the fact that the clergy and the universities were usually well represented. When the cloth and the mortar-board unite behind a movement, the shrewd observer will look for interesting developments. The influence of the Semaine Sociale, says Étienne Lamy, has prepared even the most conservative Catholics to recognize the necessity and justice of labor legislation.[11] Perhaps Lamy is overly sanguine in his judgment. Occasionally some conservative raises his voice in protest against the tendency of the lecturers at the Semaine Sociale to criticize the existing economic order and to advocate labor legislation.[12] Nevertheless, the Semaine is rapidly popularizing, among the clergy and among the intellectuals of the rising generation, a strongly positive and constructive conception of social reform. Its aim is to equip Catholic leaders not merely with general theories but with specific knowledge, to the end that they may be prepared for intelligent action.

Space hardly permits any adequate survey of the numerous other organizations which have contributed and are contributing to the progress of Social Catholicism in France. Employers' associations, Catholic trade unions, workingmen's gardens, welfare institutions, the busy information-bureau which is called the Action Populaire, and a host of similar enterprises must be passed over in silence in order that at least brief consideration may be given to the political and intellectual influence of the Social Catholic Movement.

Unfortunately for itself, the Social Catholic Movement was at first associated in political life with Monarchism. When he entered the Chamber of Deputies, in 1876, Count Albert de Mun took his seat among the reactionary royalists and became one of the most conspicuous opponents of the Republican régime. By so doing, he undoubtedly strengthened the Legitimist Pretender's cause, at the expense of his own. The bourgeois Republicans who were then in power regarded him as a

[11] E. LAMY, in *Le Correspondant*, Aug. 25, 1909, vol. 236, pp. 625-653. The proceedings of the Semaine Sociale are published annually and are widely commented upon by French periodicals.

[12] For example, see EUGENE ROSTAND'S article in La Réforme Sociale, vol. 58, pp. 606-612.

particularly dangerous type of Monarchist and Clerical, because he was so outspoken in his accusation that the Republic was deliberately refusing justice to the working classes. When, in the historic debate of 1883 on the Bill to legalize trade unions, de Mun appeared as an eloquent champion of the workingmen, the Republicans took him severely to task, insinuating that his declamations on the topic of social justice were merely a novel and insidious form of Monarchist-Clerical propaganda against the Republic.[13] A few of his fellow-Catholics in the Chamber of Deputies supported his efforts, but more distrusted him as a Socialist in disguise.

Under such circumstances, de Mun could gain but little support for any proposals he might have to make with regard to labor legislation. The Bills which he introduced during the years 1886-1889 were doomed in advance. Nevertheless, his efforts were not entirely bootless. The criticisms which de Mun from his side of the Chamber and the Socialists from their side were incessantly leveling at the bourgeois Republican majority had the effect of goading the latter to action, and thus, indirectly, promoted social legislation.

Such was the situation when Pope Leo XIII issued his Encyclical "On the Condition of the Working Classes", in 1891. Interpreting the Papal message as a clear vindication of their own principles, the Social Catholics were enormously encouraged and strengthened. The Socialist Lafargue publicly invited the Clericals to cooperate with the Socialists in ameliorating the condition of the proletariat.[14] An anti-clerical publicist, Eugéne Spuller, frankly expressed his alarm at the manner in which the principles of economic individualism amd capitalism were being assailed by both Marxian Socialism and, as he styled it, "Christian Socialism." Who could predict, he asked, what would happen if the Church should regain her hold on the masses by defending their economic interests?[15]

Thus far, the Social Catholics had been more or less seriously hampered by their connection with Monarchism. In 1892, however, Leo XIII issued a letter to the French people, exhorting

[13] See the *Débats* of the Chambre des députés for June 12-19, 1883.

[14] Chambre des députés, session extraordinaire, 1891, *Débats*, pp. 2487-2492.

[15] Eugène Spuller, *L'Évolution politique et sociale de l'église* (Paris, 1893), *passim*.

all Catholics to refrain from conspiracies against the Republican form of government in France.[16] Many Catholics, and among them Count Albert de Mun, now became *ralliés*, that is to say, ceased their efforts to restore the Monarchy and accepted the Republic as the existing and lawful government, though they might continue to cherish an intellectual preference for Monarchy. Henceforth, in public life, the Social Catholic Movement was no longer handicapped by alliance with the "lost cause" of Monarchism.

After a period of uncertain and shifting political combinations, there emerged in 1902 a new political party, the Action Libérale Populaire, which gave enhanced prominence to the economic program of the Social Catholic Movement. Jacques Piou, the founder of the party, could hardly have been called at that time a Social Catholic; his aim was to create a strong conservative party friendly to the Church and at least passively loyal to the Republic. It so happened, however, that the A. L. P., as the party is often called for convenience, drew into its ranks a number of Social Catholics, including Count Albert de Mun, who became vice-president. The Social Catholic members of the party alone possessed a positive social program, and their program was presently adopted by the party as a whole.

It would be interesting, were there no limitations of time and space, to follow the history of the A. L. P. in some detail, showing how its members voted on labor questions, analyzing the Bills they presented, and discussing their attitude toward Socialism.[17] Suffice it to say, that the A. L. P. has proposed a remarkable series of reforms, constitutional and economic, based upon Social Catholic principles. The party has grown in strength until it now has a larger dues-paying membership and a considerably larger delegation to the Chamber of Deputies than the Unified Socialist Party can claim.

Important as the A. L. P. has become, it is only a part of the

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[16] *Acta sanctae sedis*, vol. xxiv, p. 529; cf. Spuller, *op. cit.*, pp. 267-276, and Dabry, *Les Catholiques républicains* (Paris, 1905).

[17] For a less meagre description of the A. L. P. the reader may be referred to the chapter entitled "The Popular Liberal Party", in the author's forthcoming study of *The Labor Problem and the Social Catholic Movement in France* (Macmillan Co.).

Social Catholic Movement, and it does not represent the full measure of the movement's political influence. The Catholic vote has not been concentrated, and probably never will be concentrated, on a single party. Moreover, the members of the A. L. P., instead of continuing to sit as an isolated faction in the Chamber, have recently distributed themselves among various parliamentary groups, though still remaining loyal to their own program. Consequently, the influence of French Social Catholicism in the future will be discernible not so much in the growth of a separate party as in the penetration of several political groups by Social Catholic ideas.

Not in the Palais-Bourbon, however, nor in the Palais du Luxembourg, has the most important work of the Social Catholic Movement been accomplished, but, rather, in the lecture-rooms, the editorial offices, the private studies, where hundreds of professors, journalists, publicists, jurists, economists and priests have been engaged in the tasks of research, education, and propaganda. Ideas are the seed from which political achievements spring. The significant remark to make about the French Social Catholic Movement is not that it has had a considerable political influence, but that it has been prolific of ideas. It has been one of the important factors in breaking down opposition to labor legislation; in this respect, one might say, it has served as the ally of its enemy, Socialism. In demanding legislation against child-labor, the restriction of woman-labor, the shortening of the working day, the increase of wages, factory inspection, health insurance, accident compensation, old age pensions, and similar measures, it has anticipated and helped to accelerate the social program which the Third Republic has rather tardily and hesitantly carried into execution.

The measures just enumerated are regarded by Social Catholics as little better than palliatives for the disorders of a diseased economic system. One must go still deeper, if one would strike at the root of the malady. Count Albert de Mun and other Social Catholics have often declared that modern capitalistic society was suffering the evil effects of an un-Christian and materialistic doctrine of economic individualism. The conception of labor as a commodity subject to the law of supply and demand, the "iron law" of wages, the glorification of competition,

the opposition to trade-unionism, the reluctance to adopt social legislation, so characteristic of the nineteenth century, were part and parcel of this individualistic doctrine. What the world needed was a new social philosophy.

In their endeavor to supply a new social conception, the Social Catholics of France have placed great emphasis on the principle of association or unionism, a principle which they seek to embody in a modernized guild régime. The guild, as they conceive it, would be a kind of super-union, comprising all the different human elements concerned in a given economic activity, whether agricultural, commercial, or industrial. For example, an industrial guild would include capitalists, technical experts, managers, clerks, and laborers. Each class might be and should be separately organized in unions, but the guild council would form a bond of union, representing all the classes. To the guild council would be entrusted, at first, the prevention of industrial disputes, the regulation of working conditions, the supervision of sanitary conditions and safety-devices, and control of vocational training. It would take over from the central government the administration of accident compensation, health insurance, old age pensions. It would propose, criticize, sanction, and apply future factory legislation. Ultimately, it would be given a voice in a national assembly, a sort of guild congress or vocational senate (the French call it a *sénat professionnel*), which would share with the Chamber of Deputies the responsibility for national economic legislation. Such an organization, it is claimed, would bridge the gap between capital and labor; it would give the workingman a certain participation in industrial management; it would revive the old-time pride of craftsmanship; it would provide a delicate and responsive mechanism for the administration of economic legislation; it would lead society not into the perils of socialistic bureaucracy, but towards a new régime in which social justice could be achieved without sacrificing liberty. It is not the task of the historian to judge the merits of these claims. The historian may be permitted, however, to observe that whereas two generations ago the very mention of such ideas was sufficient to provoke sneers in the French Chamber of Deputies, today the guild philosophy is gaining ground, and not in France alone.

As the old economic individualism retreats, the position of the Social Catholic Movement changes. Many of the principles of which the Social Catholics were among the earliest and most insistent advocates have now received general recognition. In the Treaty of Versailles the representatives of twenty-eight nations solemnly affirmed the principle that "labor should *not* be regarded merely as a commodity or article of commerce", and in the same treaty the eight-hour day, the living wage, trade-unionism, and international labor legislation are explicitly approved in principle.[18] One could hardly ask a more impressive repudiation of economic individualism. The task of the Social Catholic Movement in France, therefore, will no longer be, primarily, to combat individualism. The period of negation is drawing to a close, and a period of social reconstruction seems to be at hand. In attempting to realize its own program of social reconstruction, the Social Catholic Movement will find itself opposed, one may venture to predict, not so much to the obsolescent doctrine of individualism as to the more aggressive forces of State Socialism, Syndicalism, and Bolshevism.

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[18] Article 427.

THE PERSONALITY AND CHARACTER OF GREGORY VII IN RECENT HISTORICAL RESEARCH[1]

The interest attaching to the forceful personality of the great Hildebrand, Pope Gregory VII, and to the religious reform wrought by him in the eleventh century, seems perennial. On fewer figures of mediæval history has the research of recent years been more busily engaged, and on few has the result of critical study brought about so profound a change of opinion.

Gregory VII stands forth in his own day and in subsequent ages as a manifest sign of contradiction. No man, perhaps, has ever been so highly acclaimed by his friends, or so bitterly assailed by his foes. In the judgment of his personality and character, as in the historical estimate of his work, men have for the most part taken a partisan view, and opinions have varied widely even far down into our own day. The view which represented the great Pope as a self-seeking ecclesiastical tyrant aiming at universal dominion over Church and State, and none too scrupulous in the use of means to attain his ends, became for those who hated him, and detested the principles of which he was the most intrepid exponent, an accepted tradition.

It was only in more recent times that Hildebrand's true nobility and greatness of character found a fuller recognition. Succeeding generations looking at the past from different angles and seizing afresh some aspects of those who have passed, do somehow come to understand better the ideals of a bygone age and are able even to give to these some fair measure of sympathy. I doubt if the more tolerant attitude of the newer age can receive anywhere a better illustration than in the more noteworthy biographies of Gregory VII produced in the nineteenth century. The German Protestant historian, Johannes Voigt, in his "Hildebrand als Papst Gregorius der Siebente und sein Zeitalter" (1815, 2. Ed. 1846) was the first to sketch the career of Hildebrand with insight and sympathy. He was followed by Gfrörer, "Papst Gregorius VII und sein Zeitalter", (7 vols. 1859–64), in whose learned and laborious

[1] Paper read at the first annual meeting of the American Catholic Historical Association.

volumes, more lauded than explored, there breathed a profound admiration for the Pope who, in the estimation of the biographer, struggled valiantly to build up a new ecclesiastical state. Learning, sincerity and a deep sympathy with the spirit of Gregory VII characterized also the work of Bowden, "The Life and Pontificate of Gregory the Seventh", (2 vols. 1840). Villemain, whose "Histoire de Gregoire VII", (2 vols. 1873), proved rather a disappointment, was not so friendly a critic. Delarc's "Saint Gregoire VII et la reforme de l'Eglise au XIe siecle", (3 vols. 1889–1890) marked a great advance over the earlier biographies. Though a learned work and based on a wide knowledge of the sources it yet confined itself more to a detailed exposition of the remarkable reforming activity of Hildebrand in the period both before and after his accession. In the last decade of the century appeared the notable book of Martens, "Gregor VII: sein Leben und Wirken" (2 vols. 1894). The work cannot profess to be a biography proper; it attempts rather, in isolated sections, or groupings, a detailed critical investigation of the manifold aspects and activities of Gregory's life, on the basis of which it should be possible to form a sound and impartial judgment. It did not, perhaps, give us so clear a picture of Gregory, but it did away completely with the old and bitter partisan view of him which had been currently accepted as true for so long a time. The book had many faults. The author's positive, dogmatic manner, h s wilful and arbitrary use of the sources, and his lack of urbanity, gave much offence. He goes too far at times in his criticism, and his conclusions are oftentimes fanciful; but in spite of its faults the work is even today one of our indispensable books on Gregory.

Martens looked upon Gregory as a man of heroic mould in whom the vehemence of the warrior was blended with the ardent faith of the austere Christian. He ascribes to him but a small measure of political success, and represents the great Pontiff in his efforts for ecclesiastical reform as following in the footsteps of his immediate predecessors whose policy and aims he pursued with a relentless vigor. In the creation of the hierocratic system Martens finds Gregory's unique claim to greatness.

The book of Martens illustrated very clearly the remarkable transformation which the study of history had undergone since the middle of the nineteenth century. After the days of Voigt and Gfrörer the scope of historical study had widened perceptibly. The development of the critical faculty had led to a wider and more penetrating study of the sources. The original authorities were used more confidently and with greater discrimination—they were read also in better texts and interpreted more intelligently. The industry and patient toil of generations of German scholars had made available for all historical workers that vast collection of carefully edited sources for mediaeval history, the "Monumenta Germaniae Historica". The "Regesta Pontificum Romanorum" (2. Ed. 1888) had been edited by Jaffé, who also collected and published Gregory the Seventh's Register of Letters in the "Monumenta Gregoriana," which formed the second volume of his "Bibliotheca Rerum Germanicarum". The pamphlet literature and the polemical treatises which the conflict between the Pope and the emperor had called forth were laid down in the "Libelli de Lite Imperatorum et Pontificum Saeculis XI et XII conscripti", i-iii (Monumenta Germaniae Historica 1892–1897). We now also have the critical edition of the "Liber Pontificalis" by Duchesne, and since 1906 the magnificent volumes of Kehr's "Regesta Pontificum Romanorum". To realize the immense progress which historical scholarship has made in dealing with the difficult period of Gregory VII we need only point to such a work as Giesebrecht's "Geschichte der Deutschen Kaiserzeit", to the detailed and critical narrative in Meyer von Knonau's "Jahrbücher des Deutschen Reiches unter Heinrich IV und Heinrich V" (1889–1909), and to such of the larger ecclesiastical works as Hefele's "Conciliengeschichte" (in the French translation 1907 ff. with the learned notes of Leclercq) and Hauck's "Kirchengeschichte Deutschlands" (Vol. 3, 1906).

For the past twenty years the period of Gregory VII has engaged the attention of scholars in ever increasing numbers, and a flood of fresh research from many quarters has shed perhaps a more abundant light on the eleventh century than on any other period of mediæval history. I can here only

briefly allude to the brilliant work of the Jesuit scholar Wilhelm Peitz on the Register of Gregory, and to the studies of Blaul and Caspar in the same connection; to the investigations of Stutz and his school on the civil law and legal conceptions in the eleventh century; and to the penetrating studies of Paul Fournier on the canon law of the period, as laid in down his recent "Collections Canoniques Romaines de l'epoque de Gregoire VII", (1918) and in his earlier works.

Of the recent important contributions to the papal history of the eleventh century we may not overlook the remarkable book of Augustin Fliche on the pre-Gregorians, "Etudes sur la Polemique Religieuse a l'epoque de Gregoire VII" (Paris 1916) which contains (pp. 262–279) the finest character sketch of Gregory VII in recent literature; nor his study on Hildebrand in *Le Moyen Age*, January, 1919; the acute and penetrating studies of G. B. Borino on the reform of the Church in the eleventh century and on Hildebrand's earlier years, "Per la storia della riforma della Chiesa nel sec. XI" (Roma 1915), and "L'elezione e la deposizione di Gregorio VI". (Roma 1919, A cura della R. Societa Romana di storia patria); nor the excellent work of R. L. Poole on papal documents, the papal chancery, and papal administration, "Lectures on the History of the Papal Chancery" (1915), along with his later publications, "Imperial Influences on the Forms of Papal Documents", "Benedict IX and Gregory VI", (both in the Proceedings of the British Academy Vol. VIII), "Papal Chronology in the Eleventh Century" (Eng. Hist. Rev. April 1917), and "The Names and Numbers of Mediæval Popes", (Eng. Hist. Rev. Oct. 1917).

Obviously the first and most important source for the life and pontificate of Gregory VII is the Register of his letters preserved in the Vatican Archives. For thirty years controversy and an involved discussion centered about these letters. "It was difficult," says a recent writer, "to reconcile the view which they gave us of the Pope with that which had become traditional: the ambition, the scheming, and the lack of scruple upon which the accepted view laid stress were hardly to be found in the letters, with their hints of a deeply religious and a suffering soul; and many writers accordingly supposed them

to be a collection made as a defence of Gregory and as a contribution to the controversial literature of his time." (Whitney, Eng. Hist. Rev. April, 1919 p. 131). It is the merit of Father Wilhelm Peitz S. J., to have finally settled this controversy by establishing the fact, against the view of Giesebrecht, Jaffé, Mirbt and others, that the correspondence as we have it today is not a selection, but the original and actual Register of Gregory VII. (*Das Original Register Gregors VII.* Vienna 1911. See also Peitz's Das Register Gregors I. Exkurs II Zum Original Register Gregors VII p. 136 ff for his reply to Caspar). With the authenticity of the letters definitely settled, and their chronology fixed (Poole, *Papal Chancery*, p. 128), the main source for a trustworthy view of Gregory's life and reign may now be used without any hesitation or reserve.

After this hasty survey of the sources and literature, we may turn for a moment to consider the result of recent discussions on some problems connected with Hildebrand's personality. Of the startling theory advocated some years ago by an Italian Scholar, Signor Fedele, that Hildebrand was of Jewish extraction, it is unnecessary to say more than that it was trenchantly dismissed in the sharp discussion by Dr. Tangl. (*Neues Archiv*, XXXI, p. 161-179.) Lately however, R. L. Poole has hazarded the conjecture that John, surnamed Gratian (afterwards Gregory VI) may have been a son of Benedict the Christian, who was a converted Jew in Rome; and that Hildebrand was connected with Gregory VI through the marriage of an aunt with the latter's brother Leo.

It is generally believed that Hildebrand early in life made his religious profession as a monk, probably at Rome in the monastery on the Aventine Hill, of which his uncle was abbot. Against this prevailing opinion, Martens maintained with great persistence that Hildebrand never made his vows, and was not strictly a monk at all That Hildebrand did however become a monk is now all the more clearly established by the learned discussions of Scheffer-Boichorst, Ursmer Berliere, Grisar, and Grauert. But though Hildebrand was a monk, he was not a monk of Cluny—still less prior of Cluny as Mabillon long since has shown;—and it can no longer be maintained that "to Odilo of Cluny belonged the honor of having formed

Gregory VII",—a statement still repeated by quite modern writers.

In fact the whole influence of Cluny on Gregory VII and on the reform movement in the Church is regarded by modern writers as having been exaggerated, while other influences have been overlooked. There seems to be no compelling evidence to show that Cluny was the pioneer of the Gregorian reform; her part in preparing for it was rather an indirect one. "The desire for the purification and freedom of the Church, is the mark of a movement within the Church, which did not arise from Cluny but sprang from the heart of the Church itself and extended itself where Cluny's sphere of influence ceased" (Kerker, Wilhelm der Selige, 1863, p. 109 quoted in Miss M. L. Smith's article *Cluny and Gregory VII*, Eng. Hist. Rev. January 1911). Cluny, of course, helped enormously to raise the standard of the spiritual life of the Church, but her main object was monastic reform; that she was not at first so thoroughly identified with the movement for the reform of the secular Church is perhaps clear from some of Gregory's letters. Sackur's investigations have disclosed that Cluny's later position was read into her earlier history.

The statement, repeated by almost every writer, that from the time of Leo the Ninth's accession to the Papacy in 1049, down to the year 1073, Hildebrand was the real power behind the papal throne, finds little support in the sources. That Hildebrand was an active, influential and even a powerful figure at Rome and that his power grew steadily under successive Pontiffs cannot in the least be doubted, but, as pointed out by Fliche in his admirable study on the pre-Gregorians already referred to, it is entirely misleading to ascribe to him the leading role at the Roman Court under such a vigorous Pontiff for instance as Leo IX. It is an error, furthermore, to deny all initiative to such Popes as Nicholas II and Alexander II. Instead of seeing in Hildebrand the inspirer and director of papal policies during all those years, it is perhaps more correct to look upon him as the ablest and most energetic co-laborer of his predecessors, whose policies he adopted, developed, elaborated and made operative.

Historical criticism has exploded the old partisan view of

Gregory VII; and the net result has been that men are now more able and more willing to do justice to his character. Many problems of minor import may still await the results of scholarly research, before a final and completely satisfactory judgment can be given upon the life and achievements of the great Pontiff, but the main lines for a just delineation of his character have been definitely traced.

In the light of recent studies then, as in that of his letters, Gregory VII stands forth a pure and lofty genius, a passionate lover of justice, and a devout servant of God. The Church has placed him on the Calendar of her Saints and none will be found to dispute that the homage is due him. An ardent faith illumined by a mystic piety is the dominant trait of his character. To a vivid sense of his own indignity he joined a deep confidence "that God who had called him to his post would give him strength and power to fulfil its responsibilities". In his private life he exhibited an austere virtue; but hardness was not a note of his character. If he is severely stern to the unrepentant and to the unjust, he has nothing but tender solicitude for his friends, inexhaustible charity for the poor, and habitual mercy for the repentant sinner.

It has become increasingly clear that an intimate acquaintance with Catholic thought and belief is fundamental for the proper understanding of Gregory's policies and aims. Unless we bear in mind some essential features of the Catholic system of thought, we miss the key to his ecclesiastical statemanship; and unless the program of the great Pope is studied in relation to the doctrines of the Church, it must appear "a tissue of absurdities, of preposterous ambitions and indefensible actions". (Davis, Mediæval Europe, N.Y., 1911, p. 131, 132).

Gregory's one great aim in life was to purify the Church, to free her from the bondage of the evil influences that fettered her in an age of violence and corruption, and to recover for her that influence for righteousness which alone could redeem Europe from anarchy. He did not nourish "a great scheme of theocratic Empire", nor dream of "a vast ideal of sacerdotal despotism". From the letters of Gregory it is plain "that the writer of them lived, as we all live, from day to day, dealing

with problems as they arose; dealing with them, like us, with reference to the exigencies of the time, the opportunities of the hour, the calculations, the inspirations of the moment; but unlike most of us, dealing with them too on clear and immutable principles, and with an eye unswervingly fixed upon a definite aim". (Lilly, Christianity and Modern Civilization, p. 192.)

How far removed we are in our views today from the position of those who held that "Hildebrand's desire to reform the Church was increasingly overlaid by the mad ambition to rule the world" is singularly clear from the fine appreciation of Gregory VII by the non-Catholic historian Whitney, who best summarizes for us the results of recent critical study: "Gregory", he says, "did not ascend the Papal throne, with any special plans of ecclesiastical ambition. But he had a deeply rooted belief in the duty of Christians in their several places to work out the righteousness of God, shown to them by the laws He had given. . . . He had a great power of managing men. . . . He was a man of affairs, but he was something more. He was a man of principles. He has often been described as merely a man of politics, and, perhaps, some modern statesmen have led us to regard politics and principles as too far apart. Gregory, all the same, had not a policy independent of men and of events. The course he took was that which, given the circumstances and the men he dealt with, was the most likely to bring his principles into practice. This is different from the commoner view which describes him as one who came to the Papal throne bent upon carrying out a high Papal policy; it is still more different from that which depicts him as an unscrupulous schemer. But the application of his principles depended upon circumstances, upon men, and upon localities. The differences which have been pointed out so often between the policy of Gregory in Germany, France and England imply no lack of principle, no unscrupulous readiness to make the most for the Church or himself out of varying conditions. They arose from the application of his general principles to varying circumstances". (Eng. Hist. Rev., Apr. 1919.)

Gregory the Seventh came to his Papacy more with a sense of mission than with a wish for power; "he ruled the Church

for Christ and not for worldly ambition"; and at his appointed task he wrought, even unto the end in exile—*pro tuenda Ecclesiae libertate.*

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THE RISE OF THE PAPAL STATES UP TO CHARLEMAGNE'S CORONATION[1]

It is always a pleasure to delve into the hoarded treasures of the past. No one enjoys it more than the fairminded historian. For him it is a pleasure that never grows stale. I hope I may inspire you with some of this same pleasure as I set out before you in brief fashion, the fascinating account of the Rise of the Papal States to the time of Charlemagne.

It is an old topic, and yet as fresh and new as this day's sunrise. What makes it so novel not only for Catholics, but for the sheep outside the fold, is the present position of the Pope, the Vicar of Christ, the "Prisoner of the Vatican," who once exercised a sovereign and civil rule over the Papal States, and who to this hour has never acquiesced in the "accomplished fact" of September 20, 1870. The "non possumus" of Benedict XV is as emphatic as was that of Pius IX.

It is beside my purpose to go into the burning "Roman Question." I merely refer to it in passing that you may appreciate better the importance of our subject. Were there no Papal States, there would be no "Prisoner of the Vatican."

What then are the Papal States? They are the states of the Church, varying in extent, as the times shifted, over which the Roman Pontiffs exercised a sovereign civil rule from the middle of the eighth century to the year 1870, when the last remnant was annexed to the United Kingdom of Italy.

Pius IX in his Encyclical Letter of June 18, 1859, speaks thus of the civil power of the Popes. "By a decidedly singular counsel of Divine Providence it happened that when the Roman Empire fell and was divided into several kingdoms, the Roman Pontiffs, whom Christ has constituted the head and centre of His whole church, acquired a civil princedom." And for this, "that they might enjoy the political liberty so necessary for them to exercise their spiritual power, authority and jurisdiction throughout the whole world, without any impediment."

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[1]Paper read at first annual meeting of the American Catholic Historical Association.

These words give our subject a good setting. The Roman Empire had fallen; new kingdoms had been built on its ruins, and in the fullness of time, by a singular providence of God, the secular princedom of the Holy See came into being.

The Papal States were formally established in the year 754, when Pepin, king of the Franks, bestowed upon the Roman Pontiff, Stephen II, free and independent sovereignty over twenty cities of Italy. From that year to this the Pope with varying vicissitudes, has been a temporal sovereign.

This position of his was not due, therefore, to any donation of Constantine. That donation was never made, save in the fancy of some unknown forger, who with his spurious documents, has long ago been ruled out of court by all historians. I need not waste time on it here. Suffice it to say that in the alleged deed Constantine is supposed to have granted to Pope Sylvester I and his successors, the city of Rome and the provinces of Italy. Neither Sylvester I nor any Pope after him ever laid claim to such a sovereignty as is assigned to him in this document. Nor has any Pope ever based his claim on this spurious deed. Hence we must look elsewhere for the rise of the Papal States. They had a very honest beginning. Their growth was gradual. Nor are the causes of this gradual growth hard to find. And sift these causes as he may the impartial historian will not discover in them, on the part of the Popes, any injustice nor any ambition, nor any false title whatsoever. Indeed, in the whole course of history no temporal sovereignty can be shown to be based more strictly on the principles of honor and justice than that of the Holy See. An examination of the facts will confirm this statement.

The causes leading to the formal establishment of the Papal States were partly civil, partly political. Foremost, at least in time, was the possession by the Roman Church of large landed estates. These estates, be it clearly understood, were not the private property of the Popes. They controlled the administration of them. The lands were the patrimony of the Church, or the patrimony of St. Peter. They were also frequently called the Patrimony of the Poor, and quite truly, for the revenues from them, were in very large part, devoted to the poor.

In the time of Gregory I (590–604), a scrupulously careful

administrator of the patrimony, and from whose letters we draw our information, these lands were very extensive. Most of them were in Italy and Sicily, while others were situated in Africa, Southern Gaul, Dalmatia, Illyricum, Africa, Corsica, and Sardinia. You may rightly suppose that the revenue from all this property was large. Those who love figures have estimated it at between $15,000,000 and $20,000,000. A vast sum of money for this period. Yet, vast as it was, it did not stretch far enough to cover all the needs of the Church of Rome and the poor. Gregory I, that watchful steward of Peter's Patrimony, tells us so in his correspondence, where it is of record as to how the revenues accruing from the Papal lands were spent. With this money the Papal Court, which had to keep in touch always with the clergy and laity of the whole Catholic world, was supported. It maintained the Papal embassies at Constantinople and elsewhere. With it hospitals, orphanages, hospices for pilgrims, housing for the poor, Churches and convents were built and kept going. It was the sinews of war for the missionaries laboring among the heathens, it was the ransom for hundreds of slaves and captives of war.

No doubt, while listening to all this you have been curious to know how such great stores of land came into the possession of the Popes. It was all honestly acquired. The Roman Church, like other local churches elsewhere, had little of this world's goods during the period of persecution. But the Edict of Milan emancipated the Church, and the Christian religion was accorded the privileges enjoyed by the old state religion. As a consequence, material gifts were lavished upon the Church and clergy. The Church of Rome, the centre of all others, fared best. No one was more generous than the emperor, Constantine. His example was catching, and during the succeeding generations the wealthier Christian families, including some of the Byzantine Emperors, were liberal in their grants of land and money. By the beginning of the seventh century, because of the impoverishment of the richer classes, due to the devastation wrought by the barbarian invaders, these gifts had almost ceased. In the meantime the Pope had become one of the richest land-owners in Italy. It was thus the Patrimony of St. Peter was acquired. And you have heard for what super-

natural and noble purposes it was used. For what Gregory I did, that his predecessors had done, and those too who came after him, were like unto him.

Keep it in mind, then, what you have just heard about the Patrimony of St. Peter is one of the great foundation stones upon which rose the Papal States. Together with the Pope's spiritual authority it was a strong contributing cause to the gradual growth of the power and influence of the Roman Pontiff in Italy. It forced the Popes to take a leading part in the affairs of the state. They had become by the time of Gregory I, to all intents and purposes, recognized temporal lords over vast domains. And because they disbursed the revenues from them to succor the poor, to relieve all kinds of distress, to defend the oppressed, to feed Rome, to ward off its enemies, they were regarded by the people not merely as their Fathers in God, but as their ever reliable champion leaders in the cause of their country.

Another cause that paved the way for the establishment of the Papal States was the ever increasing political importance of the Bishops of Rome. This importance was rather forced upon them, than sought for by them. The exercise of many regal powers, under the authority of the emperors, accustomed the people to see in the Popes the best protectors of their temporal interests.

Perhaps, it is not as well known as it should be, in these days of after-the-war reconstruction, that successive emperors found in the bishops of the Catholic Church the best of all coöperators in the work of forming and molding and guiding their myriads of untamed subjects. The reasons for it are manifest. Their character as bishops gave them a postition and prestige that no others had. They were the best educated men of their day; the most experienced, the most conservative and the most prudent. They were the highest representatives of the mightiest moral and social power in the world, the only power that could and did command general reverence and obedience, the Christian religion. The moral power of the bishops was something tremendous.

Without the bishops, in those early days of world reconstruction, there was no possible civilizing of the barbarian hordes,

no molding of them, no ruling them possible. Without the bishops there could be no efficacious check on the frequent bribery and oppression of corrupt officials. For all this men of the loftiest principles, men who were above beaurocratic influence, were needed. These men were the bishops. It is to the credit of the emperors that they fully realized how much they needed them. Hence they took into partnership with themselves the bishops of the church, as the best of all cooperators in the work of civilizing and governing their people.

This is why the emperors were glad to bestow upon the bishops regal rights and privileges in the civil adminstration of the state. Thus the bishops were placed over the inspectors of weights and measures; it was their duty to keep a watchful eye on the merchants, lest they indulge in profiteering, it was theirs to inspect the prisons and protect their inmates from injustice and harsh treatment. They were the special guardians of the orphan and the slave, they were the court of appeal for all who were unfairly dealt with by the civil judges and governors, and their decision was final. The bishops in joint session with the provincial magnates elected the governor of each province, and they had a voice in the choosing of the city officials. (Pragmatic Sanction of Justinian, 554.) When cities and even whole provinces were in direst need and there was no relief from the civil and military authorities, owing to their lack of funds or their incompetency, or both, the bishops saved the populace from perishing. In this wise the administration of many cities passed more and more into the hands of the bishops.

You can easily see from all this how by force of conditions the political role of the bishops assumed a wider and wider importance. And of no bishop was this so true as the bishop of Rome, the Pope.

What the bishops were elsewhere in the cities of the empire, that the Popes were in Rome. Their powers indeed were more extensive, because of their more eminent position, and the superior importance of their city. Backed by their supereminent spiritual authority, their civil and political influence was felt everywhere, but no where so profoundly as in Rome and Italy.

For here there was no redress against the rapacious greed and

injustice of the Byzantine governors, save through the Popes. The deplorable inefficiency of the imperial administration thrust upon them time and again the duty of intervening and of becoming in the highest sense of the word, the saviors of their people.

I need not rehearse for you how in the fifth century the barbarian hordes smashed to pieces the Roman Empire. Nor need I tell you of the havoc they wrought in the years that followed. Pope Gregory I sums it up with a stroke of the pen when he writes: "Lo, throughout Europe everything is in the hands of barbarians, cities are destroyed, provinces are depopulated. There is no one left to till the soil." And Cardinal Newman adds a few vivid touches to this picture. "First came the Goth, then the Hun, and the Lombard. The Goth took possession but he was of a noble nature, and soon lost his barbarism. The Hun came next; he was irreclaimable, but did not stay. The Lombard kept his savageness and his ground. He appropriated to himself the territory, but not the civilization of Italy: fierce as the Hun and powerful as the Goth, the most tremendous scourge of God." (*Rise and Progress of Universities*, p. 110.)

You have heard it. Italy was the prey for such invaders as these. The Lombards were indeed the scourge of God. The Italians were at their mercy and were left to their mercy. The efforts, such as they were, of the Eastern Emperors, failed to stem the tide of conquest and devastation. While the imperial power stood by helpless and incompetent, the Popes proved themselves the defenders of their country. Twice Leo the Great (440–461) saved Rome. Of another Pope, Gregory I, Gibbon, who cannot be suspected of any love for the Papacy, wrote these words: "The sword of the enemy (the Lombards) was suspended over Rome, it was averted by the mild eloquence and seasonable gifts of the Pontiff, who commanded the respect of heretics and barbarians. The merits of Gregory were treated by the Byzantine Court with reproach and insult, but in the attachment of a grateful people he found the purest reward of a citizen."

No; the Italian people were not ungrateful, and while they were rallying with greater zeal than ever about their Pontiffs, the Byzantine Emperors, who had already done so much to

alienate these subjects of theirs, estranged themselves more by their despotic treatment of the Papacy. Their aim was to crush it. In years gone by they had made Silverius, Vigilius, Pelagius and Martin victims of their tyranny. Justinian II would have added Pope Sergius to the list had not the grateful spirit of the people and the militia arisen to prevent the outrage. It was the same gratitude that preserved the life of Pope Gregory II from the plots of Leo the Isaurian—the image-breaking Emperor. Later outrages against their Popes were still fresh in the minds of the Romans.

It is remarkable to note that during the whole course of events, so damaging in their testimony to the failure and the weakness and the despotism of the imperial government, not once did the Popes waver in their allegiance to it. They still had faith in the unity of the empire, and they exerted their influence to maintain its authority and prestige. The Papal correspondence of the times proves this most amply.

It was only when neglect and abandonment and oppression and incompetence had destroyed absolutely all hope of ever getting protection from those whose duty it was to protect them and their people, that the Popes turned to the Franks. This was another step forward in the establishment of the Papal States. The Lombards, as you have just heard, had appropriated the territory of Italy, but not its civilization. They were the scourge of the land. Did time allow I would go through the many negotiations, which the Popes, left to their own resources, carried on with the leaders of this savage nation. Now with threats of God's anger, now with gifts, now with the prayers and concessions they placated Luitprand and Trausamund and Rachis and Aistulf and for a time held them off. But it was only for a time. The Lombard's love of conquest was insatiable. Beset on all sides, abandoned by their emperors, the Roman Pontiffs in self-defence and for the defence of the Italians, were compelled to seek for aid where there was hope of getting it. It was in this crisis that Pope Gregory III (731–741) appealed to the Franks. This nation was Catholic. Arianism had taken no root in it. It was in close relation with the Holy See. It looked formidable enough to prove more than a match for the Lombards. To the Franks, therefore, Gregory

III made suppliant plea for aid. It was of no avail. Charles Martel, the leader of this rapidly progressing race, and Mayor of the palace, was himself too dependent at this juncture on the assistance of the Lombards in his war against the Saracens, and he denied the request. Gregory died disappointed. His successor in the Chair of Peter, Zachary (741–752), a great Pope and a saint, and the only real representative of civil authority now in Italy, just and fearless, managed by tactful negotiations with the Lombards to postpone during his pontificate the inevitable.

Stephen II was bishop of Rome (752–757). Aistulf, who had replaced Rachis as king of the Lombards, was massing all his forces against the Duchy of Rome. Constantine V, Copronymus, Emperor of Constantinople, was impotent, too impotent to lift a hand in reply to Pope Stephen's cry for aid. Pippin was the *de facto* king of the Franks. The decision of Pope St. Zachary, given some years previously, had confirmed him beyond dispute in that well earned dignity. It was now Pippin's opportunity to show his gratitude. He quite measured up to the occasion. When Pope Stephen, who had crossed the Alps to implore him to take up the cause of Blessed Peter and the Romans, was near the royal residence at Ponthion; the king with his magnificent retinue went out to meet him and paid him the deepest reverence. He did more. His honor to the Vicar of Christ was not mere make-believe. Pepin heeded the prayer of Stephen and solemnly engaged himself to fulfill his wishes. That Pepin, during his negotiations with the Pope, had gone beyond mere words and had executed a deed of gift of the Exarchate and the duchy of Rome to Blessed Peter and his successors, provided of course he was victorious over the Lombards, appears certain from the letters of Stephen.

In March, 754, at the earnest prayer of the Pope, the King caused to be confirmed at a general assembly of the nobility at Quiercy, on the Oise, what he had already undertaken to do for Blessed Peter and his successors.

As all overtures for peace, and several had been offered to Aistulf, at Stephen's suggestion, were rejected by him, Pippin set his army in motion. His forces triumphantly won their way through the passes of the Alps, besieged Pavia, the Lom-

bard's capital, and compelled Aistulf to sue for peace. Pepin carried out his solemn promise to the Pope, and Aistulf, after giving hostages, swore to abide by it and do his part. This was in the year 754. The Papal States were a fact at least, if we may so say, on paper. It was hardly more than that. For the wily Lombard king, the moment Pepin had returned to France and the Pope was back in Rome, repudiated his agreement, and started on the war path. Once again he was thundering at the gates of Rome. In a letter to Pepin, Pope Stephen wrote: "From the day on which we parted Aistulf has endeavored to afflict us and to reduce the Church of God to such a depth of ignominy that the tongue of man cannot describe it. Not one inch of land has he restored to St. Peter. . . . . Hasten to restore to St. Peter what under your hand and seal you promised for the good of your soul." In another letter the supplication of the Pope was still more pressing. Pippin did not delay. He was soon again in Italy to do battle, "Not to please man," as we read it in the king's own words in the *Liber Pontificalis*, "not to please man, but only for the love of the Blessed Peter, and to obtain pardon for my sins." By the autumn of 756, the second campaign was over. The Lombard kingdom had become tributary to the Franks. There was no chance for Aistulf to play false this time. Pepin saw to that by sending the Venerable Abbot Fuldrad, in company with representatives of the Lombard leader, from city to city to receive the keys in the name of the conqueror, and to bring them and the highest magistrates of these cities to Rome. And Fuldrad brought them. And Pepin executed a new deed of gift for the cities thus surrendered. This new deed together with the keys of the cities were laid upon the tomb of St. Peter. So the deed of gift of the year 754 was ratified and confirmed by the deed of Pepin in 756. The Papal States were an accomplished fact.

If you look at the map of Italy you may trace these original Papal States. They included the territory "bounded on the north by the Po, on the west by the Panaro and the Appennines, on the south by the Museo (or Musone) and on the east by the Adriatic."

Here is the history of how under the singular providence

of God, to quote again the words of Pius IX, the secular princedom of the Holy See came into being to give the Roman Pontiff that political liberty which is so necessary for the exercise of his spiritual authority and jurisdiction over his world-wide flock, without any impediment.

Let us add a few words about the Papal States and Charlemagne. The Lombards, as we have seen, lost out. They were hard losers. They cherished the hope of getting back what had been won from them. This hope burned intensely in the heart of Desiderius, the new chief of the Lombards. It was his ambition to become undisputed master of all Italy. For a time fortune seemed to favor him. A great international marriage was celebrated. Charlemagne, although somewhat married already, discarded his lawful wife, and took in her stead, Desiderata, the daughter of the Lombard king. This readiness of the as yet scarcely tamed new leaders of the nations in the melting pot, to become much married men was a source of severe trial to the Church. She never for an instant relaxed in her determined opposition to it, no matter who the culprits were. Pope Hadrian I (772–795) between whom and Charlemagne there was a warm friendship, would not countenance his taking unto himself one who could not be his lawful wife, even though she were a king's daughter and he who did it, a benefactor king and protector of the Church. It was the Pope's opposition to this attempted marriage, aided probably by reasons supplied by the would-be-queen of the Franks, Desiderata herself, that prevailed upon Charlemagne to send her back to her father. This broke all friendly relations between the king of the Lombards and the king of the Franks. Desiderius was blocked, but not check-mated. This set back made him more determined. Revenge too, and humbled pride for the insult as he saw it, offered to his daughter, whetted his appetite for power. He would carve his way to full mastery in Italy with his sword. The hope of Desiderius proved only a dream. He and his followers were no match for Charlemagne and his Franks. By the end of the year 774 the Lombard kingdom in Italy was no more. Charlemagne was king of the Franks and the Lombards, and Desiderius was on his way to atone for his sins as a monk in the Abbey of Corbey.

What has this to do with the Papal States? A great deal. For Charlemagne was master of Italy, as was his father, Pepin, before him. And he too even as Pepin had done, made the same gift of donation to St. Peter and his successors. Charlemagne did more. He added to it. How much it is not easy to say. But this much is certain. Pope Hadrian I received from Charlemagne as an addition to his temporal sovereignty, the cities of Imola, Bologna and Ferrara. The only document giving the details of this transaction, the *Vita Hadriani* in the *Liber Pontificalis*, mentions other countries also in the list. That these too were restored by Charlemagne is a disputed question. Be this as it may, the Papal States by the time of the crowning of Charlemagne, were an undisputed fact. Had there been any flaw in the deed of donation of Pippin, and there was none, it would have been fully healed by the grant of Charlemagne. The Papal States had come to stay.

The Byzantine Court protested. But the protest was vain, and without justice. Long ago it had forfeited all claims upon its Italian dependency by its neglect of the first and fundamental duty of sovereigns, the care of the people. The Lombards had become the possessors and the oppressors of what was once the subject territory of Constantinople. Pepin and his Franks, called upon by Pope Stephen in self-defence, the first law of nature, won it from those marauders in a just war. He was its lawful owner. Out of gratitude and for the love of St. Peter, and to obtain pardon for his sins, he laid a fair portion of his conquest on the tomb of the Holy Apostle, to be his forever, as the Papal States. With joyful hearts and full consent the Italian people and the Romans accepted thereafter as their sovereigns, the good men, so often the saviors of their country, the Bishops of Rome. The title of the Popes to their temporal princedom does rest truly upon every principle of honor and justice.

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BENEDICT XV AND THE HISTORICAL BASIS FOR THOMISTIC STUDY [1]

The present Holy Father, Benedict XV, has shown on more than one occasion his sterling leadership in the most important matters of the Church discipline. In everything that makes for the efficiency of the Church and its recognition as a vital force in society he has been most assiduous. Especially has he been anxious that the Catholic clergy should stand on the firing line of modern problems and demonstrate to the world their ability to meet the questions of the day and solve for society the questions of human happiness. For this reason this worthy successor of St. Peter has been zealous for the education of the clergy, so that in meeting the issues of the day and in refuting false philosophy he might have that assuring help of a thoroughly trained clergy and a properly equipped laity. In the educational program of Benedict the Fifteenth the Summa Theologica of St. Thomas Aquinas has a most important place. The philosophy and theology of this hallowed intellectual giant of the 13th century are the foundation stones in the great clerically intellectual edifice that the Pontiff wishes to build. In the general legislation of the universal Church, in the decrees of the Congregation of Studies, and in the many encouraging private letters he has written, Benedict the Fifteenth has shown that the principles of the Angelic Doctor are the reliance on which he places his hope for the intellectual renovation of modern thinking. His commands and his advice on this most serious question have been taken with reverent obedience, and the philosophy and theology of St. Thomas have been called once again to the attention of the thinking world, both Catholic and unbelieving. The far-reaching results of this sanction placed on the study of the Angelic Doctor is not without its importance in the field of history and it is in this connection that the legislation of the Holy Father is considered in this paper.

The historical basis for the study of St. Thomas, which has

[1] Paper read at the first annual meeting of the American Catholic Historical Association.

been enjoined by Benedict the Fifteenth, may be understood in two ways. This command may be viewed in the light of the pronouncements made by other Popes and Councils of the Church in favor of the Angelic Doctor, and it may be considered in relation to the historical problems and situations that the study of St. Thomas entails. In either case it will be seen that the study of the Summa Theologica, or of the principles of Catholic theology and philosophy in the other works of St. Thomas involves historical ramifications that are consoling to those who would have the study of Catholic history increased.

An isolated consideration of the unstinted praise given to the Angel of the Schools and his works by Benedict the Fifteenth might lead one to think that this conduct was rather unusual. But to those who are in touch with the historical phases of the Thomistic revival, and who realize the force of the recommendations and commands formerly made, the enshrining of Thomistic principles and the sanctioning of Thomistic study by Benedict XV are not unprecedented. In fact the use of the principles, method, and doctrine of St. Thomas, as urged by the Pope in the Code, is but the climax of his own personal interest in this subject and the culmination of the great Thomistic movement begun by the great Leo XIII, and intensively carried on by the saintly Pius X. The encyclical, "Aeterni Patris" of the former, and the letter "Angelici Doctoris" of the latter, centered the attention of the philosophical and theological world on the monumental work of the Angelic Doctor, and paved the way for the stringent legislation of the present Holy Father. These three Popes have blazed a trail that has led to a steadily increasing appreciation of the value of the organization which St. Thomas gave to Catholic Theology nearly seven hundred years ago. They have been the means of inducing thinking men to study the sound philosophy which St. Thomas brought to the defence and explanation of revealed truth. But even these outstanding leaders of Christ's Church were not the pioneers in bringing before the world the value of the teachings of St. Thomas in the solution of the problems that mean intellectual, social, economic and religious happiness to mankind. Their predecessors in the chair of St. Peter for the last six and a half cen-

turies have manifested on many occasions a zeal for the extension of Thomistic study.

From the time that St. Thomas began to win recognition among the scholars of his own time for his tremendous service in the defence of Catholic teaching there have been about eighty Popes directing the destinies of the Church. Some of them occupied the Holy See for comparatively short periods, but it is exceptional to find any of those whose influence was ever felt, neglecting to recommend, either directly or indirectly, the study of the philosophy and theology of St. Thomas Aquinas. In fact, in this long procession of the vicars of Christ, there were only eight who did not add their voices in one way or another to the hymn of praise and recognition of the work of the Angelic Doctor. It must be kept in mind that, almost from the death of St. Thomas in 1274, the study of his teachings became the basis of the Dominicans' traditional process of learning, and that many of the encomiums passed by the Popes on the spirit and results of Dominican intellectual activity redound to the praise of the theological and philosophical system which St. Thomas organized and bequeathed to the Order of Preachers. But Papal sanction of the teachings of the Angel of the Schools went in most cases to greater and more defined heights.

These Papal expressions of approval range from simple recommendations to positive commands, that the principles and works of St. Thomas be made the bulwark of the teaching imparted to the future priests of the Church. This support of Thomistic teaching manifested by the highest authority of the Church for almost seven hundred years, this singling out of a general system of theology organized by one man rather than the selection of one special treatise that he wrote; especially the heroic self-sacrificing efforts of many of the Popes to establish and encourage Thomistic institutions of learning wherein their exhortations find concrete realization,—all these historical facts show that Benedict XV has followed the spirit of the Holy See in imitating his predecessors by insisting on loyalty to the principles, the method, and the doctrine of St. Thomas Aquinas.

This historical devotion of the Holy See to the teachings of St. Thomas is also reflected in the eight general councils of the Church that have been convoked since the time of the death of

St. Thomas. In each of these councils the influence of the Angelic Doctor has been felt, Thomistic theologians forming an important part of the discussions, Thomistic principles serving as the weapons of defence against the attacks of those unsympathetic, Thomistic terminology expressing the sentiments of the authorities of the Church in the decrees of the councils; and the very works of the Angelic Doctor serving, with the Bible, as the last source of enlightenment in the profound discussions of the day.

The importance attached to the study of St. Thomas by the Popes and the councils of the Church was not without its reaction from without the fold. The reliance placed by the teaching power of the Church in Thomistic teaching stimulated the translation of many of the works of St. Thomas into Greek, and of some into Hebrew, and drew many a word of praise from unbelievers who admired the overwhelming force of his logic, and the sublime extent of his organization.

The activity, therefore, of Benedict XV for the revival of a true and untainted Thomistic spirit is not so strange to the student of history as it may seem to others. There is an historical basis for the unqualified support which the present Holy Father has given to the movement. History reënforces his Thomistic propaganda, and in seeking the reasons for it we open up an absorbing feature of the life of the Church that is certain to stimulate the wider study of Catholic history.

The study of St. Thomas as advocated by our present Holy Father is sure to make for a deeper study of history in another way. I speak of the knowledge of historical situations presupposed in one who would hope to meet thoroughly and sympathetically the admonition of the Pope. The understanding and interpretation of a contemporary writer demands little if any historical investigation. But to throw oneself into the spirit of the writings of a genius who organized Catholic thought almost seven centuries ago necessitates some understanding of the conditions of his time. To know the formative influences that worked to produce so outstanding a character as that of St. Thomas means that the student must explore a trail of intellectual and spiritual monuments that leads back to the earliest days of the Church. To understand the reason for the method

that St. Thomas adopted forces the thorough investigator into the philosophical history of the past. To account for the extent of Thomistic literature awakens in the minds of many who had never thought of it before an historical curiosity about the religious, intellectual, sociological, political and economic situations of the wonderful and often baffling thirteenth century. It is through these direct and indirect contacts of the Angel of the Schools and through the study of them which cultured scholarship demands, that the science of history will profit from the Thomistic zeal of Benedict. Take for example some of these interesting problems which, though historical, must be familiar to the student who would have a sympathetic grasp on the philosophy and theology of St. Thomas. They are problems into which this busy traveler was constantly thrown and for which he was asked solutions. The student in Thomistic literature must have some understanding of these historical situations to thoroughly understand the wonderfully well organized solutions.

The intellectual contacts of St. Thomas were those influences that helped directly and indirectly to form the mental equipment that St. Thomas carried into his work. The historical student in searching for these will be brought into close touch with the intellectual giants of the thirteenth century—men like Albert the Great, Vincent of Beauvais, Peter Tarantasia, Alexander of Hales, and many others like Lombard and Abelard of an earlier date whose thinking and writing influenced his great work. He will also gain some insight into the university life of the thirteenth century, its development, its advantages and perils. He must necessarily be forced further back into history through the golden chain of the Fathers, each of whom stands as a record of the prevailing Catholic thought of his time. In tracing the sources of Thomistic philosophy and in analyzing the forces that united for its organization, the historical student will be carried along the Aristotelian trail that wandered through Spain, Arabia, Syria, and Greece, along which he will meet Greek and Saracen, Jew and Christian. Each of these carries historical contributions to the work of St. Thomas, either to be accepted or rejected according to the service they could or could not perform for the philosophizing of Christian revelation.

The economic environment in which St. Thomas lived must

also be known to the student of his writings if the principles enunciated by the Angelical are to be correctly interpreted for the needs of the present day. In this field the student must have recourse to the history of the middle ages to understand the means of production and distribution in the thirteenth century. He must give thought and study to the historical problems of the guilds in order to understand for present day needs the principles that St. Thomas formulated in this regard. The commerce, agriculture, and fishing of the time will also present themselves for investigation. The means of exchange, the coinage and the exchange of money and many allied economic topics must be explained by historians of thirteenth century life for the thorough Thomistic student of today.

The political contacts of St. Thomas undoubtedly explain the reasons for and the methods of many of his writings. St. Thomas was constantly traveling at the command of his religious superiors, and in answer to the requests of the Holy See. He was a close personal friend of King Louis IX and was in constant touch with many of the rulers of his age. As adviser to them he became associated with the great political movements of the thirteenth century, and, to understand many of his treatises, it is necessary for the student to call history to his aid. Thus the whole system of feudalism and its concurrent difficulties must be opened to the Thomistic sympathizer. The achievements and failures of the Crusades, with all their wealth of historical sidelights, must be also called from the historical records of the past. The constant bickerings between feudalistic lords, the jealous strife between nations, the diplomatic negotiations between the Papacy and the nations of the thirteenth century—all of these the historian can unfold for the better understanding of many of the principles on which St. Thomas persistently insists.

The field of religion in the thirteenth century must also be turned up by the historian so that the Thomistic scholar may be able to appreciate the practical reasons for many of the writings of the Angel of the Schools, and to interpret and apply them accordingly. He must have before him a history of the heresies of the time, he must be acquainted with the extensive missionary work carried on by the Church through the religious orders among the heathens, and he ought to have some knowledge of

the tremendous religious problems aroused by the Turks, the Greeks and the Jews. St. Thomas has been studied without all of these historical helps, but perhaps that is the reason why St. Thomas has been so often misunderstood. Perhaps that is the reason why some see so little in the writings of the Angelic Doctor, and why others expect to find too much.

In the sphere of sociology and social service the historian can also be of great service to the earnest philosopher and theologian who desires to see the command of Benedict realized as soon as possible. The social life of the thirteenth century certainly had its influence on the writings of a genius who wrote for practical purposes, and who despised the multiplication of useless questions. The sociological trend of present day scholarship makes the sympathetic understanding of St. Thomas' teachings in this matter especially desirable. And such an appreciation is impossible without some knowledge of the social conditions of his time. History must be called into service to give the philosopher and theologian some idea of the poverty and relief, disease and social service, slavery and the redemption of captives, travel and hospitality, beggary and almsgiving, brigandage, tournaments, superstition, magic and witchcraft of the thirteenth century. Historical research under the present discipline of Benedict becomes united with the study of St. Thomas, and the dead pages of the Angel of the Schools take on a new life when the absorbing social environment of the thirteenth century is thoroughly understood and appreciated.

This analysis represents, merely in a suggestive way, the historical basis of the legislation and encouragement of the present Holy Father in favor of the works of St. Thomas Aquinas. Much of the historical investigation postulated in this analysis has already been done, and on this the Thomistic student gratefully depends. Much remains to be done, and the historical literature of thirteenth century life is sure to be enriched by a wider and more comprehensive study of the Angelic Doctor.

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MISCELLANY

AN HISTORICAL CENTENNIAL

The centenary of St. Mary's Cathedral, Halifax, Nova Scotia, was the occasion of a valuable commemorative *résumé* of the history of Catholicism in the Garrison City, which contains a great deal of documentary material gathered by Very Rev. William F. Foley, D.D., Rector of the Cathedral.

The early days of Halifax were woven of conflicts and triumphs, of sowings and harvests, of assaults and reprisals, of bitter strife and iniquitous legislation. The game of conquest was played by both French and English with varying results for many years. The French endeavored to make their dream of a far-flung American Empire a reality. The fleur de lys was carried in triumph from the Atlantic to the Mississippi, and we are well within the bounds of moderation when we say that Canada received its first lessons of nationality and civilization from the French explorers and missionaries who have left us for emulation and inspiration the memory of daring deed, bold adventure and heroic martyrdom. Lord Elgin, Governor General of Canada, called these beginnings of our history "the heroic days of Canada".

After the capture of Louisburg by the English, Father Antoine Maillard, the Vicar General, was invited to Halifax to assist in the pacification of the Indians. On his death in 1762 he was succeeded by Reverend Father Bailly, who said Holy Mass in a barn which was owned by Mr. Michael Tobin and stood on South Street, almost opposite Hillside Hall. Father Bailly was allowed to minister to the Acadians and Indians, but not to the Irish; and when the bigots responsible for the penal laws discovered that the Catholic Irish were taking advantage of the zeal of Father Bailly they vented there bitterness in statements that are bewildering to this generation. Again, it was the cry of the New Englander who lived and had his being among the dank growths of the unreasoning and relentless hatred of the past. Writing from Halifax, 24th of April, 1771, Father Bailly says "that this opposition came from the Presbyterians and people of New England". The other inhabitants were well aware that Irish Catholics assisted at Holy Mass in Mr. Tobin's barn, but it evoked from them neither protest nor hostility. It appears that from the very infancy of Halifax, Haligonians found little room for discord and strife, or for those irreligious foibles that so often embittered social relations in other parts of Canada. Their example is as a light to the feet of our generation, to guide it in the path of mutual respect for each other's religious convictions. Father Bailly, nothing daunted by the bigots, set up his altar at Birch Cove. "A hole in the country", he called it, and thither went on Sunday mornings to hear Holy Mass, stealthily, we may imagine, to escape the cold eye of the New Englanders, pioneer Catholics such as William Meany, John Cody, James Kavanagh, John Muldowney, John Murphy, Michael Tobin and Constant Connor. These men and others chafed indeed under the laws which persecuted their faith, but they waited with admirable patience until they deemed themselves strong enough numerically to demand redress of their grievances. Governor Andrew Ham-

mond and his Council were favorable to their petition, and in 1783 Catholics were allowed to hold and acquire land and to worship in public. A site was accordingly selected on Barrington Street, West side, near Salter Street, and thereon was placed on Monday, July 19th, 1784, the frame of a small church, "in presence of a great concourse of gentlemen and other people". This church, St. Peter's, became the rallying ground of the Catholics of Halifax. Humble and unpretentious architecturally, yet it was a standard lifted up to mark a rendezvous for the armies of God and an outpost for an organization that does not retreat.

Reverend James Jones, of Cork, a Capuchin, came to Halifax in 1785 to take charge of St. Peter's, and remained for fifteen years. After his departure, in 1801, Bishop Denaut of Quebec placed Father Burke in charge at Halifax, with the title of Superior of the Missions of Nova Scotia. The Catholics of Nova Scotia owe a great debt of gratitude to the Bishops of Quebec for the many signal proofs of their solicitude. These distinguished prelates bestowed their fatherly care upon the missions of Nova Scotia, supplied them with priests, insisting time and again upon the necessity of education. They were generous with their substance for poor churches, and in giving salutary advice to the Catholics in their perplexities and struggles. Thinking only of the interest of religion, they petitioned Rome to divide their immense diocese. Rome, however, deeming that the time was not opportune for this step, refused for many years to accede to their request.

One is tempted to linger on the career of Bishop Plessis who visited Halifax. He was a man for the times, zealous and sagacious, humble and tactful, firm in his measures of policy and applying himself with all the intensity of his soul to the duties of his position. He bound us by every tie of gratitude and service to a lasting remembrance of Quebec.

Father Burke, born at Maryborough, County Kildare, Ireland, in 1753, was destined to write history not in water. In Halifax the indomitable spirit evidenced by years of devotion to the things of the spirit among the Indian tribes and the sparsely settled villages of Detroit and Upper Canada, flamed forth anew for the upbuilding of the Church of God in Nova Scotia. A strong man, but tactful always, dominated by what is best in literature and art, and governed by a kindly and sympathetic heart that gained and retained the friendship of men of all creeds and parties, he must have been of amazing versatility, for we read in the chronicles of that day that the Duke of Kent and successive military commanders frequently consulted him on the subjects of engineering and fortification with which, judging from the number of works on these and kindred subjects in his library, with notes in his handwriting, he must have been quite familiar. In recognition of services among the Indians who were sincerely attached to him the Imperial Government granted Father Burke a yearly pension of three hundred pounds.

Father Burke was a stalwart combatant for the Faith and he entered the lists whenever challenged. His business was to stand foursquare for truth and like Catholic Bishops throughout the world he was affrighted neither by the menaces nor allured by the blandishments of the world, and he doubtless remembered the cry which has aroused Catholics in days of stress—"Peter is not dead"—and had before him in all its splendor the persistent phenomenon of the triumph of the Holy See over its enemies. Though jealous of the honor of the Church he maintained ever in discussions with Reverend Dr. McCulloch and Reverend Mr. Stanser, afterwards Bishop, and Bishop

Inglis, a dispassionate and judicial attitude. His fairness in controversy displayed in letter and pamphlet won respect and recognition from the best elements of Halifax society.

To safeguard and promote the interests of the Catholic Church in Halifax the Holy See appointed him Bishop of Sion and first Vicar Apostolic of Nova Scotia. Accordingly, on the 5th of July, 1818, he received Episcopal consecration at the hands of Bishop Plessis of Quebec. With characteristic energy and despite the burden of sixty-six years, he bent himself to the task of placing his diocese on a solid foundation of learning and virtue. His letters to the clergy exhale the fragrance of Apostolic unction. The various scattered missions of Nova Scotia heard his words of direction and admonition, and, despite the labors of a missionary Bishop, he found time to draw up plans for a cathedral, whose cornerstone was laid on June 5th, 1820.

Doubtless on that day he wished to perpetuate the architectural glories of the Church, but his journeys by sea and land, his many and exacting duties which had taken toll of his splendid vitality, prevented the realization of his dreams. Having given of his best, he went over the borderland a victor on Wednesday, 29th of November, 1820. It was a finished life—a life in accordance with God's will. The acerbities of the past were forgotten, and men remembered only the noble personality scorning all pettiness and subterfuge and strong and fearless in right-doing. His body, laid to rest in God's Acre adjoining old St. Peter's, was exhumed and re-interred in the Cemetery of Holy Cross, May, 1846.

After the death of Bishop Burke, Rev. John Carroll was named Administrator of the Vicariate of Nova Scotia and the Province was without an episcopal head till the appointment of the Right Reverend William Fraser, under the title of Bishop of Tanes *in partibus*, on June 3, 1825. In February 1842 Halifax became a diocese, and the Very Reverend William Walsh, parish priest of Kingston, in the Archdiocese of Dublin was named coadjutor, evidently without the cognizance of Bishop Fraser. A protest against the manner of the appointment was made by the priests of the diocese:

Princeps Eminentissime.

Nobis infrascriptis in Vicariatu Apostolico Novae Scotiae missionariis, ad Tuam Eminentissimam suppliciter accedere liceat.

Non dubitamus quin notitia eorum quae anno proximo elapso, in Ecclesia Halifaxiensi evenerunt, ad Tuam Eminentiam, jam pervenerit. Per litteras enim ad Tuam Eminentiam nuper missas, Sacram Congr. de Propaganda Fide, de origine, progressu et statu presenti rerum perturbatarum illius Ecclesiae, certiorem facere conati sumus; quare quin eadem his repetamus, satis impresentiarum ducimus unanimi voce ea confirmare et testificari, statum perturbatum illius Ecclesiae perpaucis rerum novarum cupidis, inter primarios illius civitatis Catholicos, omnino esse tribuendum.

Nos non latet, pacis perturbatores, nihil quo Vicarii Apostolici administrationem odiosam et parum acceptam non solum apud Episcopos circumvicinos, sed etiam apud ipsam Sedem Apostolicam redderent, intentatum relinquisse. Qua vero callidate, haec sua nefaria contra Vicarii Ap. auctoritatem conata sint praesenti, manifeste patet ex is qua nuper nobis ex litteris ab Hibernia acceptis facta sunt nota. Ecclesiae Halifaxiensis perturbatores, praeter alia ordinis Ecclesiasticae summa injuria dicta, palam gloriari sunt velit—nolit Ordinarium loci, brevi Episcopum ex Hibernia habituros.

Cum autem hisce in adjunctis rerum Sedes Apostolica maximeque inconsulto Ordinario Episcopi Coadjutoris electionem canxerit; ipso facto, horum perturbatorum vota implere, Vicarii autem Apostolici administrationem penitus reprobare videtur.

Hinc factum est quos, aliis rerum adjunctis religioni et rei Catholicae summo esset bono, nobisque maximae laetitiae, nunc omnes quibus nonum religionis est cordi summo dolore affecerit. Quare magnopere est timendum ne animorum commotio quae extra civilatem Halifaxiensem non est egressa, nunc alio licet sensu, per totam coloniam, longe lateque sit evagatura.

Non est inficiandum, tam Vicario Apostolico, quam omnibus nobis, mirum omnino visum esse, Tuam Eminentiam in litteris die 8 Februarii datis, ne minimam quidem de electione Episcopi Coadjutoris mentionem fecisse; eoque gravius hoc nobis visum est, cum nullam aliam propter causam, nisi ob accusationes contra Vicarium Ap. allatas, hoc evenire potuit. Cum autem hae accusationes veritati nullo modo sint consentaneae, non est mirandum quod nos, consideratis adjunctis aegre feramus, nostrum Episcopum, de re Catholica tam optime meritum, coram Sacra Congregatione ita despectum fuisse, ut in re tanti momenti, qusque, cum bonum religionis, tum ipsius honorem, intime spectabat, dignus non sit habitus quin consuleretur.

Quapropter, haud contra observantiam mandatis Sedis Apostolicae debitam, nos acturos credimus, si Tuae Eminentiae, episcopum electum tanquam coadjutorem loci Ordinario, nos non habituros, signifiamus, donec ejus electionis sanctio, nostro Vicario Apostolico per litteras Sacrae Congregationis, plane innotescat.

Quare, ad Tuam Eminentiam supplices confugimus humiliterque imploramus, ut, re iterum considerata, noster Episcopus consulatur cum hoc sit unicum nobis cognitum medium quo dira tempestas, quo ecclesiae tranquilitati in hac Colonia, nunc minitatur, penitus dissipetur. Denique tanquam filii observantissimi, Deum precamur ut Tuam Eminentiam diu sospiter servet.

Datum Halifaxiae, in Nova Scotia, die 27 Maii, A.D. 1842.

(Sig)

J. Loughnan, V.G.; J. Sigogne, Miss.; D. Geary, Miss.; J. B. Mirault, Miss.; J. Courteau, Miss.; M. McDonald, Miss; H. O'Reilly, Miss.; C. F. McKinnon, Miss.; N. McLeod, Miss.; E. Doyle, Miss.; P. McKeagney, Miss.; J. Ansart, Miss.; J. D. Drummond, Miss.; A. McLeod, Miss.; J. Godet, Miss.; Z. Levesque, Miss.; R. J. Meighan, Miss.; J. Grant, Miss.; M. McKeagney, Miss.[1]

The announcement of Bishop Walsh's appointment to Halifax was communicated to Bishop Fraser by the Archbishop of Dublin:

Dublin, 3nd May, 1842.

My Dear and Hon'd. Lord:

In virtue of Apostolic Letters received here, appointing the Reverend William Walsh, of this Diocese, Coadjutor to your Lord and Bishop of Minneapolis, I conferred Episcopal Consecration on that excellent Ecclesiastic yesterday, and I hasten to congratulate your Lordship on the important aid you are about to receive by the acquisition of his valuable services.

This Diocese will sustain a heavy loss by his departure; but I am con-

[1] *Archives de l'Evêché, Québec,* a Nouvelle Ecosse, Carton, G.

soled by the thought that the Church which is one, will continue to profit by his useful labors. He is talented, prudent, zealous and conciliating. From the moment he entered the Sacred Ministry he gave his whole mind to the efficient discharge of his clerical duties; and he did so with the happiest effect.

He was assiduous in giving instruction to that portion of the flock with which he was connected, and his edifying life added persuasion to his words. He was at all times most dutiful to me, and I have no doubt but he will be equally so to your Lordship. I have great pleasure, therefore, in recommending him to your Lordship's paternal care, and I have the honor to remain,

My Dear and Honored Lord,
Your Lordship's faithful Servant,
and Brother in Christ,

Rt. Rev. Dr. Fraser. (Sgd.) D. MURRAY.

On the division of the Diocese of Halifax, by a decree of September 2, 1844, Bishop Fraser was transferred to Arichat, and Dr. Walsh became Bishop of Halifax.

The new Bishop brought to his responsible position much of the garnered learning of centuries. Continental culture had opened his mind and given it power over its own faculties, application, flexibility, method, critical exactness, resource, eloquent expression. He acquired indeed the technical knowledge of the seminary, but his contact with powerful intellects, with exacting methods, and with men trained in vital ideas enabled him to take a commanding position in a world that resounded with the clash of hostile thought. And all his powers were devoted to vindicate the fascination of Christian Faith and to clothe in exquisite diction the profound heart-satisfying philosophy of Catholic Truth.

Dr. Foley gives us a very important note on an event which has been the subject of some discussion by historians of the American Church, in the following extract from Bishop Walsh's Diary:

I received Minor Orders on the 23rd of September, 1826, and Subdeaconship on the third of March, 1828, both for my native Diocese of Waterford and from the hands of Dr. Kelly in the Cathedral of the Holy Trinity at Waterford. Dr. Kelly, originally of the Diocese of Ossory, had studied in Portugal, was President of Birchfield College, near Kilkenny, and was appointed first Bishop of Richmond in Virginia. He was consecrated, I think, in the year 1819 at Kilkenny by Archbishop Troy of Dublin. He suffered much in America in consequence of some misunderstanding about the dismemberment of the See of Baltimore, from which the New See of Richmond had been cut off, and in 1823 he was translated to the Diocese of Waterford and Lismore which had been vacant since the death of Doctor Robert Walsh at Rome. In consequence of the unhappy disputes which grew up during that Prelate's brief administration and which ended in appeals to Rome, the clergy of the diocese were deplorably divided. It was deemed prudent to send a strange prelate to supply the vacancy in the person of Doctor Kelly, who was thus relieved from his very unpleasant position in America.

On the 2nd day of March, 1828, I obtained an *Exeat* from Dr. Kelly and was affiliated by the Archbishop of Dublin.

At the request of Doctor Murray I was ordained, by Doctor Kelly, deacon on the 22nd of March, Feast of St. Frigidan, and priest at a Pontif-

ical High Mass on the Feast of the Annunciation, March 25, in the same Cathedral of the Holy Trinity. Bishop Walsh was, like Bishop Burke, a man of high intellectual attainments:

His erudition together with his courtly grace and affability of manner enshrined him in the affection of men who were kings in the world of thought and action. Letters in our diocesan archives addressed to him range over many and dissimilar topics and are betimes of grave importance and at others sparkling with wit and humor.

Archbishop Hughes of New York, he of a clear vision and indomitable heart, tells him, "To you I throw the shutters of my heart more open than I would to others". He touches in many letters upon the efforts of the "Knownothings" to thwart him in his ecclesiastical administrations. But these blustering worthies were but whetstones for the steel of Catholic courage.

Bishop Kenrick of Philadelphia and, later on, Archbishop of Baltimore consulted him frequently on points of Biblical criticism. "It would gratify me much", he writes October 19th, 1849, "to enjoy your Lordship's society .... and to avail yourself of your aid in revising the versions of the Gospel. Your written criticism on the text and notes would be deemed a great favor as I am anxious to give an improved edition".

Another interesting extract from Bishop Walsh's Diary relates to the Bishop of Charleston:

About the year 1840 Right Reverend John England, Bishop of Charleston, in passing through Halifax preached in St. Mary's Church. The Sermon, which was on the Infallibility of the Church, lasted three hours. Lady Falkland, the wife of the Governor and daughter of William IV, was present at the sermon, and I believe Doctor England dined with Lord Falkland at Government House before his departure.

Of Archbishop Connolly, who succeeded Archbishop Walsh, Dr. Foley says:

He was a Celt to the core, impetuous and sincere, like all thoroughbreds, with a store of Irish wit and eloquence. The lives of some Bishops flow on silently to the ocean of eternity, but Doctor Connolly's years surged on like a foam-crested torrent. Men had to take notice of his personality and to admire its vivacity and strength. They might, as they did, oppose his views as a statesman, but they could not refrain from appreciative tribute to his virility, his disregard of opposition and fearless avowal of his convictions. His post was on the firing line and there he asked no favor from any antagonist. Though, however, he could freeze an adversary, he could also warm him with the affection of a compassionate heart.

His great work in Halifax was to show that the doctrines of the Catholic Church were in harmony with anything that could contribute to the betterment of Canada. And he taught insistently that permanent national stability is based, not on the conquests of commerce and art, but on virtue of men and women and the administration of the law. An old doctrine, but one that needs repetition in the days when glamor of material prosperity blinds many to the essential constituents of civilization. He made it clear to all that the Church is a fostering Mother of loyalty to our institutions, and seeks but to give of her wisdom for the solution of our problems and the upbuilding of our national fabric.

We are reaping the harvest sown by Doctor Connolly and are binding the

good-will and amity, of which he was the husbandman, into golden sheaves for our own comfort and the glory of our city. But, though he played a colorful part on our public stage, he remembered with Saint Augustine that though a Bishop's office is difficult and perilous, "yet nothing is more pleasing in God's sight if the work be so performed as our Heavenly Commander enjoins". Hence we find him building convents, fostering education, safeguarding the orphan and becoming by his constructive ability a tower of strength to his brother Bishops.

Archbishop Hannan who succeeded Archbishop Connolly was a worthy successor to the miltant Franciscan:

In his time tact and sagacity were indispensable for success in a mixed community. Political opponents were assailed with a wealth of invective and denunciation. There were giants then, doubtless, but giants who, taking little heed of the canons of social amenities, rushed into battle intent upon the annihilation of their adversaries. Lay and clerical snipers stood hard by the fringe of the battle, keenly observant, and disposed to see in every forward step of the Church an encroachment upon their liberties. Dr. Hannon was a part of this history which flowed on swiftly and hotly. But though the waters of acrid controversy swirled about him, his solid judgment was an impassable barrier to personal antagonism and unpleasant words. And when he was promoted to the Archbishopric, conservative Haligonians, eulogizing him in no uncertain terms, pointed out that his calm and equable temper and patient tact, had though he swerved never from the straight road of principle and was zealous for the advancement of his Church, gained him universal respect.

From the day that Dr. Hannan began his career as Archbishop all the energies of his being were devoted to the work which God had given him. Parishes were formed, churches arose, the St. Vincent de Paul Society, which he had established while a priest, flourished, and plans were made for the building of St. Patrick's. He, "a high-priest who in his life propped up the house and in his days fortified the temple", died on April 17th, 1882, mourned by all. Father Wissell, C. S. R. R., who was finishing a mission in St. Mary's as the bells tolled out that the kind and compassionate heart of Archbishop Hannan was throbbing on to the great silence paid a fine tribute to his work and virtues at the Requiem Mass, April 22nd.

Dr. Foley writes of Archbishop O'Brien with a knowledge of intimacy, as he was an assistant at the Church of which he is now Rector during the early days of the Archbishop's incumbency:

When the son of Sirach looked over his life, he thanked God that he had sought wisdom openly in his prayer: "My heart delighteth in her; my foot walked in the right way, from my youth I sought after her".

These words may be applied to the career of Archbishop O'Brien. The holy fear and love which possessed his heart from the beginning ran like a line of gold through the years of his episcopacy. His pastoral letters, his habitual tenderness for souls, his guardianship of our hopes and spiritual destinies reveal that wisdom which had a just appreciation of values. It impelled him to labor mightily for the extension of God's kingdom on earth and when his skies were grey it sustained him with its invigorating consolation.

Perhaps his chief work was the re-establishment of St. Mary's College.

Knowing well that the Church was founded on the principles of education, that her children had preserved the literatures of Greece and Rome and leavened the seething mass of barbarism that fell upon the Roman Empire and built for the descendants of Goth and Hun the great universities that dotted the plains of Europe, he determined to perpetuate in Halifax the traditional policy of the Church.

Hence, we find him at first lending his energetic aid to the authorities for the perfecting of the common schools. We may add, by the way, that our city schools give a more than adequate return for the money expended upon them. The curriculum might be abbreviated, since a multiplicity of subjects tends to a confusion of ideas and mental anæmia, but the teachers, scholarly, devoted to their work and ill-paid, deserve the gratitude of every citizen.

Naturally, the Archbishop interested himself in their welfare, and for many reasons. One reason was that a strong common school begets a strong college. As to this, there is not a dissentient voice among educators of repute. Intellectually honest, he admitted that a collegiate institution that could not hold its own with secular competitors was but masquerading as a home of higher education, and was warmly persuaded of the fact that its ability to command the confidence of the public and to meet the exacting requirements of the age depended upon a well-organized and efficient common school system.

Despite the many calls on his time and strength he published several works which elicited warm commendation from competent critics and won for him national recognition in an election to the Royal Society of Canada. These literary productions may evoke no memory, but the inspiration of his encouragement and his enlightened advice are cherished in the diocese even as his stimulating talks on Sunday mornings in the Cathedral are remembered by St. Mary's parishioners. His priests co-operated with him to the utmost in his labors for the glory of God,—poor men, but rich in zeal, standing guard, many of them at the outposts of civilization, for Christ, with sick-calls over weary distances, taking heavy toll of their vitality but priestly gentlemen all, with whom it is both an honor and a privilege to be associated. And these men made possible the successful administration of Archbishop O'Brien. They respected him for his justness and his absolute devotion to God, and many of them can recall Confirmation tours when the curtains of his reserve parted, and they saw the heart of a boy, who loved little children and the poor, and abhorred what was not in harmony with straight dealing and manly conduct.

Men differed with him betimes, when he stood boldly for Catholic rights, averse to compromise and peremptory in his demands for justice, but they always admired his sincerity and strength of character. And when his eye closed in death they remembered only his urbanity, his saintliness, and rendered testimony to his achievements, both as citizen and Archbishop.

Of the present beloved Archbishop of Halifax Dr. Foley says:

His career is an open book to the diocese. In the early days of his priesthood he manifested that zeal which spared neither time nor toil for the things of spirit and which is the crowning glory of his Episcopate. Like his illustrious predecessors, he knew what labor in parishes covering a wide extent of territory entailed, and with them also he shared the consciousness of devotion

to duty, of pact well and carefully kept with the Captain Christ. Wherever stationed he became one of the moulders of public opinion to the joy of Catholics who were proud that Dr. McCarthy was well qualified to promote and safeguard their interests, both temporal and eternal.

Our Acadian brethren, especially in the County of Yarmouth, treasure his memory. The elders remember still his graciousness, his affection made visible by word and work, and his unremitting efforts for their welfare. He turned their faces from the tragic past and bitter memories were changed by his tact and wisdom into remembrance of steadfast devotion to the Church and of proofs given on sea and field and forest of love of and loyalty to their faith. They have good reason to be firmly attached to Archbishop McCarthy, for he made them understand that their influence would be commensurate with the quality of their citizenship and to this end encouraged them to insist upon the necessity of education. Writing this fact out of knowledge gleaned during our association wth him as his curate, we can truly say that the prosperity, both material and moral, of our Acadian brethren must be credited in large measure to the vision of the Archbishop. And the chronicler of the next hundred years of St. Mary's life will, noting this policy in all its far-reaching significance, be able to point out how it shaped the destinies of a race that will be an ever increasing source of strength to Canada. Even now its children walk in honor our broad open spaces, permeating them with loyalty to our institutions and testifying by their conduct that they are not unmindful of the wealth of heroic tenacity to the faith, bequeathed to them by their fathers.

THE CATHOLIC PRESS IN THE UNITED STATES

Napoleon was wont to speak of the Press as the Sixth European Power. It has long since ceased to occupy this place; for it is now one of the greatest human agencies. Its influence is paramount; it has no geographical limitations; recognizes no authority save public opinion, and this only because avid readers furnish the shekels to drive the wheels of production. In the mid-fifteenth century when Henne Gänsfleich zur Laden invented the art of printing and issued the "42-line Bible" Pontiffs and Bishops proclaimed the discovery as "the greatest blessing in the natural order". Today it has become in the hands of evil agencies, the Moloch of civilization, and one of the great factors in the demoralization of the world. Its baneful effects upon national life are too patent to be disregarded. To offset its malign influence the Sovereign Pontiffs have within recent years made urgent appeals to the Catholic Hierarchy throughout the world to safeguard the interests of religion and morality by a vigorous and capable Catholic Press. Recently, the Holy Father issued a letter from which we quote the following:

> In view of the spreading of perverse doctrines, in view of the snares which the enemies of the Church set particularly for inexperienced youth to snatch from their hearts the ancient and sublime heritage of faith, today, more than ever, it is necessary that the defenders of the Catholic faith grow in number.
>
> Oh, as often as we hear of the present need of promoting "Catholic action" we think that in order to meet this pressing need it is indispensable there be an army of propagators of Catholic truth.
>
> Let us consider the activity of sectarian masters and we shall easily understand the necessity of opposing school to school, newspapers and reviews

to reviews and newspapers, conferences to conferences, in order to prevent the seed of evil from bearing fruit. It is indispensable to act against these emissaries of evil; it is necessary that a phalanx of Catholic propagandists set themselves against the enormous evil that in towns and country is caused by the propagandists of error and impiety. (Jan., 1921.)

The response of the Hierarchy, notably in America, has been generous and enthusiastic, and Catholic Press Month gave it expression by an active campaign for an enlarged circulation and greater support of Catholic newspapers and periodicals.

The prelude of the campaign was voiced by Archbishop Dowling of St. Paul in an address before the Archdiocesan Union of Holy Name Societies in Chicago, on January 21:

> The literary expression of Catholic thought . . . is desultory, uneven, inadequate. Nobody who examined the publications which appear on the tables of the public libraries of Chicago or any other large American city in whose vicinities millions of Catholics live, would judge that the Catholic body was anything but a timid, touchy and surely negligible group of citizens who were not yet acclimated. He would never guess from the papers or periodicals that were being read or from the books that were being called for that there were twenty millions or more of Catholics in the country. . . . Without an adequate literary expression, how can we be sure that our present caste of mind will be that of the next generation. The childlike faith of the first generation of the immigrants' children is not a heritage that will pass without contest to succeeding generations who have no race consciousness save that of the country of their birth. Now the dominant thought of the land is not Catholic, but materialistic.

Every member of the American Hierarchy endorsed the campaign, and the clergy entered into it with heart and soul. Bishop Gannon, of Erie, in a Letter to the pastors of his diocese wrote:

> The waves of infidelity, sweeping over the Nation, are set in motion by a materialistic and infidelic Press and a corrupted literature. They threaten, at times, to engulf what is left of Christianity. We must fight back with the same weapon. It, therefore, becomes the moral duty of the Shepherd of the Diocese and the Pastors of souls to make every effort possible to reenforce our people with Catholic reading matter, so that they may discover that there is a Catholic side to all these social and political and educational questions, in the hope that their consciences might be aroused and that they might be prompted to stand guard over the Church and holy religion in the face of attacks by anti-Catholic writers and unfriendly legislators.

Bishop Shahan, Rector of the Catholic University of America, in opening the campaign for a wider circulation of the Baltimore *Catholic Review* at Gonzaga Hall, in Washington, on Sunday, March 6, said:

> We ought to pay more attention to the power of the printed page. The Catholic Press is an amplifier of Catholic teaching. It brings to many persons doctrines which they often were not in a position to hear from the pulpit. It is a continuator of the school, and is a valuable defence against attacks which are not always malicious, but often based upon ignorance.

A survey of the activities of the Catholic Press throughout the world reveals the fact that the United States is by no means so advanced in this direction as it

should be. With a Catholic population bordering on 18,000,000 it has fewer subscribers to Catholic newspapers and periodicals than other less favored countries.

The following list of Catholic publications in the United States is as complete as possible, and includes all publications except parish bulletins.[1]

LIST OF CATHOLIC PERIODICALS, MAGAZINES AND NEWSPAPERS IN THE UNITED STATES
(December 31, 1920)

ALABAMA

Birmingham:
Catholic Monthly.

ARKANSAS

Little Rock:
Arkansas Echo.
The Guardian.

CALIFORNIA

Berkeley:
Newman Hall Review.
Los Angeles:
The Tidings.
Oakland:
Institute Journal.
Sacramento:
The Catholic Herald.
San Diego:
Southern Cross.
San Francisco:
L'Imparziale. Voce della Verita.
The Leader.
Il Messaggiero di Don Bosco.
The Monitor.
L'Unione.

COLORADO

Denver:
The Denver Catholic Register.
Fort Morgan:
The Catholic's Shield.

CONNECTICUT

Danbury:
Catholic Temperance Advocate of Amer.
Hartford:
Bulletin of the Missionaries of La Salette.
The Catholic Transcript.

DELAWARE

Clayton:
St. Anthony's Monthly.

DISTRICT OF COLUMBIA

Washington:
The Bengalese.
The Catholic Charities Review.
The Catholic Educational Review.
The Catholic Historical Review.
The Catholic University Bulletin
Crusader's Almanac.
Dominicana.
The Indian Sentinel.
International Federation of Catholic Alumnae.
Kalendarz Krzyowca.
Der Kreuzfahrer Kalender.
The Marist Messenger.
Le Messager Mariste.
The Missionary.
The National Catholic.
The New Century.
Salve Regina.
The Spread Book.

GEORGIA

Macon:
The Macon Catholic.

ILLINOIS

Belleville:
The Messenger.
School Mate.
Berwyn:
Rieger.

[1] Those who are interested in earlier records will find a complete list of Catholic and semi-Catholic periodicals published in the United States from the earliest years down to the close of the year 1892 in an article by Rev. Dr. Middleton, O.S.A., in *Records of the American Catholic Historical Society*, of Philadelphia, Vol. iv (1893). This list gives the number of Catholic publications up to that date as 457.

Chicago:
Ave Maria (Slovenian).
The Chicago Citizen.
Columbian and Western Catholic.
Draugas.
Dziennik Chicagoski.
Edinost.
Extension Magazine.
Gosc Niedzielny.
Hospodarske Lisby.
Illinois Catholic Historical Review.
Katholisches Wochenblatt.
Katolicke Slovenske Noviny.
Katolik.
Narod.
The New World.
Organ.
Pritel Ditek.
Sloga.
Vestnik.
The Waif's Messenger.

Evanston:
Katholischer Jugendfreund.

Joliet:
Amerikanski Slovenec.

Mount Morris:
C. M. B. A. Advocate.

Pekin:
The Beehive.

Quincy:
Bulletin of the Catholic Federation of the United States.
Catholic Record.
The Western Catholic.

Rockford.
The Rockford Catholic Monthly.

Techny:
Amerikanisches Familienblatt and Missionsbote.
Christian Family.
The Little Missionary.
Our Missions.

Teutopolis:
Franciscan Herald.

INDIANA

Brazil:
Y. M. I. Journal.

Collegeville:
Der Botschafter Vom Kostaren Blute.
The Messenger of the Most Precious Blood.

Huntington:
Our Sunday Visitor.

Indianapolis:
Eternal Light.
The Indiana Catholic and Record.

Notre Dame:
The American Midland Naturalist.
The Annals of Our Lady of Lourdes.
The Ave Maria.

St. Meinrad:
The Grail.
Paradieses Fruechte.

IOWA

Davenport:
The Catholic Messenger.

Des Moines:
The Western World.

Dubuque:
The Daily American.

KANSAS

Wichita:
Catholic Advance.

KENTUCKY

Louisville:
Good of the Order.
Katholischer Glaubensbote.
Kentucky Irish American.
The Record.

LOUISVILLE

Lafayette:
The Colored Man's Friend.
Der Negerfreund.

New Orleans:
The Morning Star.
The Messenger of Our Lady of Prompt Succor.

MAINE

Lewiston:
Le Petit Journal

MARYLAND

Baltimore:
The Baltimore Catholic Review.

The Colored Harvest.

MASSACHUSETTS

Boston:
L'Ami de L'Orphelin.
Darbininkas.
The North American Teacher.
The Orphan's Friend.
The Pilot.
The Republic.
The Working Boy.

Chelsea:
Catholic Citizen.

Lynn:
Lynnois.

Springfield:
Springfield Tribune.

Worcester:
The Catholic Messenger.
L'Opinion Publique.

MICHIGAN

Calumet:
Hrvatska.

Detroit:
The Angelus.
Katolicki Sokol.
The Michigan Catholic.
Ognisko Domowe.
La Voce de Populo.

Grand Rapids:
The Light of Truth.

Kalamazoo:
The Augustinian.

Pontiac:
The Catholic Guardian.

MINNESOTA

Minneapolis:
Echo de l'Ouest.
The Irish Standard.

St. Cloud:
My Message.
Der Nordstern.

St. Paul:
The Catholic Bulletin.
Northwestern Chronicle.
Der Wanderer.

Winona:
The Winona Courier.

MISSOURI

Clyde:
Tabernacle and Purgatory.
Tabernakel und Fegfeuer.

Kansas City:
The Catholic Register.

St. Joseph:
The Catholic Tribune.

St. Louis:
Die Amerika.
Central-Blatt and Social Justice.
Ceska Zena.
The Church Progress.
Father Dunne's Newsboy's Journal.
The Fortnightly Review.
Der Herold des Glaubens.
Hlas.
The Junior.
The Negro Child.
Pastoral-Blatt.
The Queen's Work.
St. Louis Catholic Historical Review.
The Sunday Watchman.
Western Watchman.

Sedalia:
The Monthly Visitor.

Starkenburg:
Der Pilger.
The Pilgrim.

NEBRASKA

Omaha:
The Far East.
Gwiazda Zachodu.
The True Voice.

NEW HAMPSHIRE

Manchester:
The Magnificat.

NEW JERSEY

Arlington:
The Sacred Heart Union.

Harrison:
Prawda—The Truth.

Hoboken:
The Columbiad.

Jersey City:
The Orphan's Messenger and Advocate of the Blind.
Newark:
The Monitor.
New Brunswick:
A Kereszt.
Plainfield:
Plainfield Messenger.
Ramsey:
Poslaniec Ks Bosko.

NEW YORK

Albany:
The Catholic Chronicle.
Brooklyn:
Garsas.
The Tablet.
Buffalo:
Aurora und Christliche Woche.
Der Buffalo Volksfreund.
Catholic Union and Times.
Le Couteulx Leader.
The Echo.
Gabriels:
Forest Leaves.
Garrison:
The Lamp.
Lackawanna:
The Annals of the Association of Our Blessed Lady of Victory.
The Victorian.
New York:
The Advocate.
America.
Annals of the Propagation of the Faith Anno Domini.
Benziger's Magazine.
Catholic Book News.
The Catholic Mind.
Catholic Missions.
The Catholic News.
The Catholic Review (for the Blind).
The Catholic Theatre Movement.
Catholic Transcript for the Blind.
Catholic World.
Chaplains Aid Association Bulletin.
Die Christliche Mutter.
The Common Cause.
Emmanuel.
Ephpheta.
The Gaelic American.
The Good Work.
Historical Records and Studies by the U. S. Catholic Historical Society, New York.
The Holy Name Journal.
The Homiletic Monthly and Pastoral Review.
The Irish World.
L'Italiano in America.
The Leader.
The Messenger of the Sacred Heart.
Our Colored Missions.
Ozanam Bulletin.
The Paraclete.
The Pilgrim of Our Lady of Martyrs.
The Register.
The Rosary Magazine.
The Sentinel of the Blessed Sacrament.
Seraphic Chronicle.
The Sunday Companion.
Truth.
Tydenny Zpravy.
Ossining:
The Field Afar.
The Maryknoll Junior.
Peekskill:
The Antidote.
Prince Bay, S. I.:
The Mount Loretto Messenger.
Rensselaer:
The Evangelist.
Richmond Hill, L. I.:
The Catholic Deaf Mute.
Rochester:
The Catholic Journal.
Syracuse:
The Catholic Sun.

NORTH CAROLINA

Nazareth:
Our Lady Orphan Boy.

NORTH DAKOTA

Dickinson:
Nord-Dakota Herold.
Richardton:
Der Volksfreund.

SOUTH DAKOTA

The Dakota Catholic.

OHIO

Canton:
The Catholic News.
Revista Biscericeasca.

Cincinnati:
The C. K. of A. Journal.
The Catholic Telegraph.
St. Anthony's Messenger.
Der Sendbote des goettlichen Herzens Jesu.
The Silent Advocate.
The Sodalist.
Der Sodalist.

Cleveland:
The Catholic Bulletin (Regular Edition).
The Catholic Bulletin (North Ohio, Edition).
The Catholic Bulletin (National Edition).
C. K. of O. Messenger.
The Catholic Universe.
Farnik.
Gwiazda Zjednoczenia.
Magyarok Vasirnapja.
Polanio W. Ameryce.

Columbus:
The Catholic Columbian.
Catholic Educational Association Bulletin.
Catholic Forester.
The Josephinum Weekly.
Knight of St. John.
Ohio Waisenfreund.

Dayton:
Young Catholic Messenger.

Toledo:
Kuryer Katolicki.

Youngstown:
Americai Hirlap.
Youngstownske Slovenske Noviny.

OKLAHOMA

Oklahoma City:
The Orphan's Record.

OREGON

Portland:
The Catholic Sentinel for the Northwest.

St. Benedict:
Armen Seelen Freund.
The Mount Angel Magazine.

PENNSYLVANIA

Altoona:
The Altoona Monthly.
New Guide.

Erie:
Christian Home and School.
Skarb Rodziny.

Homestead:
Amerikansky Russky Vistnik (Russian)
Amerikansky Russky Viestnik (Slovak)
Sokol Sojedinenija.
Srit Dilej.

McKeesport:
Prosvita.

Philadelphia:
The American Catholic Quarterly.
Catholic Abstainer.
The Annals of the Association of Perpetual Adoration.
The Catholic Choirmaster.
The Catholic Standard and Times.
The Don Bosco Messenger.
The Ecclesiastical Review.
The Irish Press.
Italica Gente.
Miciohap.
Die Nord Amerika.
Records of the American Catholic Historical Society of Philadelphia.
Zvaigzde.

Pittsburg:
Annalen des Kindheit Jesu Verein.
Annals of the Holy Childhood.
The Pittsburg Catholic.
The Pittsburg Observer.
Pittsburg Beobachter.
Seraphic Home Journal.
Seraphischer Kinderfreund.
Wielkopolanin.

Scranton:
The Catholic Light.

RHODE ISLAND

Providence:
The Providence Visitor.

Woonsocket:
Union.

SOUTH CAROLINA

Florence:
The Saint Anthony Guild.

TENNESSEE

Memphis:
The Catholic Journal of the New South.

TEXAS

El Paso:
Revista Catolica.

Hallettsville:
Novy Domov.

San Antonio:
The Southern Messenger.

Taylor:
Nasinec.

UTAH

Salt Lake City:
The Intermountain Catholic.

WASHINGTON

Seattle:
The Catholic Northwest Progress.

WEST VIRGINIA

Wheeling:
The Church Calendar of West Virginia.

WISCONSIN

De Pere:
Annals of St. Joseph.

La Crosse:
Vlastenec

Milwaukee:
The Catholic Citizen.
The Catholic School Journal.
Columbia.
Excelsior.
Der Landmann.
Nowiny Polskie.
Our Young People (The Deaf Mute Friend).
Der Seebote.
Der Sonntagsbote.

Oconomowoc:
The Liguorian.

Pulaski:
Miesiecznik Franciszkanski.
Postaniec Sw. Franciszka.

St. Francis:
Caecilia:

St. Nazianz:
Manna.

LIST OF PERIODICALS PUBLISHED IN THE UNITED STATES, BY CATHOLIC UNIVERSITIES, COLLEGES AND ACADEMIES.

Abbey Student, St. Benedict College, Atchison, Kansas.
Academic, St. Mary's College and Academy, Portland, Oregon.
The Academy News, St. Ann's Academy, New York, N. Y.
The Alumnae Record, College of Mt. St. Vincent, St. Vincent-on-Hudson, N. Y.
The Alvernia, St. Francis College, Loretto, Pa.
The Anselmian, St. Anselm's College, Manchester, N. H.
The Apostle of Mary, Mount St. John Normal School, Dayton, Ohio.
The Arena, Canisius High School, Buffalo, N. Y.
Ariston, College of St. Catherine, St Paul, Minn.
The Aurora, St. Mary-of-the-Woods Institute, St. Mary-of-the-Woods, Ind.
The Billiken, St. Louis University, St. Louis, Mo.
Borromean, St. Charles College, Grand Coteau, La.
The Boston College Stylus, Boston College, Boston, Mass.
The Campion, Campion College, Prairie du Chien, Wisc.
The Campionette, Campion College, Prairie du Chien, Wisc.
Canisius Monthly, Canisius College, Buffalo, N. Y.

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Catholic University Bulletin, Catholic University, Washington, D. C.

The Chimes, Cathedral College, New York, N. Y.

The College Spokesman, Dubuque College, Dubuque, Iowa.

The Collegian, St. Mary's College, Oakland, California.

Columbiad, Columbia University, Portland, Oregon.

Creighton Chronicle, Creighton University, Omaha, Nebr.

The Creighton Courier, Creighton University, Omaha, Nebr.

Dallas Quarterly, University of Dallas, Dallas, Texas.

De Paul Minerval, *De Paul University*, Chicago, Ill.

The Dial, St. Mary's College, St. Mary's, Kansas.

Dusquesne Monthly, Duquesne University, Pittsburgh, Pa.

Echoes, Holy Angel's High School, Fort Lee, N. J.

The Elizabethan News Letter, College of St. Elizabeth, Convent Station, N. J.

Envoy, Catholic University of Oklahoma, Shawnee, Okla.

The Exponent, St. Mary's College, Dayton, Ohio.

Fordham Monthly, Fordham University, New York, N. Y.

Georgetown College Journal, Georgetown University, Washington, D. C.

Georgetown Law Journal, Georgetown University, Washington, D. C.

The Gonzaga, Gonzaga University, Spokane, Wash.

The Hilltopper, Georgetown University, Washington, D. C.

Holy Cross Purple, Holy Cross College, Worcester, Mass.

The Hour Glass, St. Mary's College, St. Mary's, Kan.

The Labarum, Mount St. Joseph College, Dubuque, Iowa.

The Laurel, St. Bonaventure's College, St. Bonaventure, N. Y.

The Loretline, Loretto College, St. Louis, Missouri.

Loyola Prep., St. Ignatius College, Chicago, Ill.

Loyola University Magazine, Loyola University, Chicago, Ill.

The Nazarene, Nazareth Academy, Nazareth, Mich.

Niagara Index, Niagara University, Niagara University P. O., N. Y.

The Notre Dame Scholastic, Notre Dame University, Notre Dame, Indiana.

The Pacific Star, Mt. Angel College, St. Benedict, Oregon.

Petriculanian, Little Rock College, Little Rock, Arkansas.

The Redwood, Santa Clara University, Santa Clara, Calif.

St. Angela's Echo, Ursuline Academy, Dallas, Texas.

The Saint Francis, St. Francis College, Brooklyn, N. Y.

St. John Concordia, St. John's Prep. College, Danvers, Mass.

St. John's University Record, St. John's University, Collegeville, Minnesota.

St. Leo Cadet, St. Leo College, St. Leo, Florida.

St. Mary's Chimes, St. Mary's College, Notre Dame, Ind.

St. Mary's Messenger, St. Mary's College, Monroe, Mich.

The Morning Star, Conception College, Conception, Mo.

St. Peter's College Journal, St. Peter's College, Jersey City, N. J.

The St. Thomas Purple and Gray, College of St. Thomas, St. Paul, Minnesota.

St. Vincent's College Journal, St. Vincent College, Beatty, Pa.

St. Xavier's Journal, St. Xavier's Academy, Beatty, Pa.

The Salesianum, St. Francis Seminary, St. Francis, Wis.

Sextant, Columbus College, Chamberlain, South Dakota.

Springhillian, Spring Hill College, Mobile, Alabama.

The Student, St. Francis College, Brooklyn, N. Y.

Studentske Listy, St. Procopius College, Lisle, Ill.

The Symposium, Catholic University, Washington, D. C.
Trinity College Record, Trinity College, Washington, D. C.
The Viatorian (*The Purple*), St. Viator's College, Bourbonnais, Ill.
The Villanovan, Villanova College, Villanova, Pa.
Villa Santa Scholastia Quarterly, College St. Scholastica, Duluth, Minnesota.
Vencentian, St. Vincent's Academy, Newark, N. J.
Visitation Record, Visitation Academy, St. Paul, Minn.
Xavier Athenaeum, St. Xavier's College, Cincinnati, Ohio.
The Xavierian News, St. Xavier's University, Cincinnati, Ohio.
Young Eagle, St. Clara College, Sinsinawa, Wisconsin.

The honor of initiating Catholic journalism in the United States belongs to the great Sulpician, Father Gabriel Richard, the "Apostle of the Michigan Peninsula". Father Richard during a visit to Baltimore in the early days of 1809 purchased a hand-press and a font of type and had it conveyed overland to Detroit. With James M. Miller as publisher there appeared on August 31 of the same year the *Essai du Michigan ou Impartial Observer*. It was a sixteen-page newspaper, four columns to the page, of which a column and a half was French. The subscription price was $5.00 in Detroit, $4.50 in Upper Canada and Michigan, and $4.00 elsewhere. It had a brief existence and seems to have ceased publication after its third issue. The printing press, however, continued to publish Catholic tracts and prayer books; and when General Brock took possession of Detroit in 1812, his proclamation was published by "Father Richard's Press" which was located at Springwells, at the residence of Jacques Lasalle. This residence was a very remarkable establishment; a part of the house was used as a chapel, another part served as a school, while other parts were used as a printing office and bindery. The type used at this printing establishment passed through several hands and finally became, by gift of Bishop Lefèvre, the property of Messrs. Girardin and Lacroix who founded the *Ami de la Jeunesse*.[1]

The pioneer of the distinctively Catholic journal in America was Bishop England of Charleston, S. C., who established the *Catholic Miscellany* in 1822. Writing to Judge Gaston under date February 22, 1822, Bishop England thus outlined the scope of his proposed periodical:

> Amongst the various wants of the Catholics of these states, I do not know a greater temporal one than the want of some common organ of communication, to remedy which I have determined to make an effort by establishing in this city a weekly paper the principal scope of which will be the fair and simple statement of Catholic doctrine from authentic documents, plain and correct views of the grounds and consequences of those doctrines, inoffensively exhibited, refutation of calumnies, examination and illustration of misrepresented facts of history—biography of eminent ecclesiastics and others connected with the Church—reviews of books for and against Catholicity—events connected with religion in all parts of the world, etc.
>
> The price to be three and a half dollars yearly in advance—the size, from four to eight pages, three columns each page—the paper good. I should hope we will have many subscribers who are not Catholics—and I calculate the circulation through the state (or states) will be pretty extensive.
>
> *The Miscellany* wants about 300 subscribers to meet its expenses. It cost

[1] Cfr. DIONNE, *Gabriel Richard*, pp. 87ff. Québec, 1911.

Bishop England $500 to make up the deficit of the first year. The venture had to be given up soon after for want of support.

Prior to Bishop England's venture, Thomas O'Connor, grandson of Charles O'Connor, the famous antiquarian of Mount Allen, County Roscommon, Ireland, published in New York a weekly called the *Shamrock or Hibernian Chronicle*. In editing the *Shamrock*, O'Connor had the active literary support of several distinguished Irish exiles, among whom were Thomas Addis Emmett, William Sampson, and James MacNeven, the only Catholic in the group. The *Shamrock* had an interesting career. One of its most eventful years occurred when Rufus King was defeated for the governorship of New York by the overwhelming force of Thomas Addis Emmett's opposition to King, which found expression in its columns.

In April 1825 the *Truth-Teller*, a weekly paper, appeared in New York, which supplied an organ of public opinion for the fast-growing Catholic colony. It was published at first by W. E. Addison and Co., but subsequently passed into the hands of George Pardow and William Denman. Amongst those who contributed to its columns were Rev. Dr. John O'Brien, V. G., pastor of St. Peter's Church, the Rev. Thomas C. Levin, the Rev. Joseph A. Schneller, Dr. William MacNeven, Thomas S. Brady, and Patrick Sarsfield Casserly whose *Latin Prosody* and *Greek Reader* were formerly widely used in our Catholic schools.

The *Truth-Teller* became infected with "trusteeism" which was very prevalent at the time in various sections of the United States; and in October, 1835, Fathers Schneller and Levins established the *Weekly Register* and *Catholic Diary*. They were aided in their labors by Rev. Dr. Felix Varela, a Cuban refugee, and former member of the Spanish Cortes as delegate from Cuba, then resident in New York.

This paper was absorbed by the *Freeman's Journal* which was for a time owned by Archbishop Hughes, who subsequently turned it over to the erratic James A. McMaster.

In 1829 a Catholic paper was published in Boston under the auspices of Bishop Fenwick. It bore the title of *The Jesuit or Catholic Sentinel*. The name was afterwards changed to *Catholic Intelligencer*, but after a brief period it resumed its original title. It lasted eight years and was supplanted by the Boston *Pilot*, founded by Patrick Donahoe. Thomas D'Arcy McGee was editor of the *Pilot* for some time but he was set adrift by Donahoe owing to lax opinions. Brownson writes thus of McGee's attitude at the time: "If our friend McGee who is now doing such noble service in a good cause, had not been brought up a Gallican and taught to believe that his religion had no concern with his politics, he had never occasioned the scandals which nobody deplores more than he does".

In later life McGee went to Canada, and he was assassinated by a fellow-countryman while on his way to the House of Commons in Ottawa, of which he was then a member.

The first Catholic magazine, the *Metropolitan*, appeared in 1830. It was published in Baltimore under the editorship of Rev. Constantine Pise. It had a brief career, however, though "it had all the claims to immortality but one—patronage".

The earliest juvenile paper, the *Expostulator*, or *Young Catholic's Guide* was started in Boston on March 1, 1830. It lasted but one year.

The oldest surviving Catholic newspaper in the United States is the *Catholic Telegraph* of Cincinnati, established by Bishop Fenwick, in 1831. It was an eight page paper, twelve by nine inches in size, closely printed and without advertisements. Its first editor was Father Mullin, one of the priests of the Cathedral. He

had an able associate in the person of J. M. Young, a convert to Catholicism, who became a priest, and, later, Bishop of Erie.

The first Catholic review in the United States dates from 1845 when Orestes A. Brownson who was publishing *Brownson's Quarterly Review* in Boston became a convert to the Church and brought his famous *Quarterly* to the ranks of Catholic journalism. Brownson held the view that no layman was eligible to editorship unless he had made a course of theology. He himself, despite his theological learning did not fare well as a Catholic editor. His penchant for semi-theological disputations frequently brought him into conflict with the members of the hierarchy. In 1849 there were seventeen Catholic publications in the United States:

Brownson's Quarterly Review; a Catholic monthly known as *The United States Catholic Magazine* of Baltimore (the title of which was subsequently changed to *The Metropolitan;* and fifteen other Catholic weeklies, two of which were published in German, including the *Wahrheitsfreund*, of Cincinnati, founded by Rev. J. M. Henni; one in French, the *Propagateur Catholique*, of New Orleans; twelve Catholic weeklies published in English, as follows: The Boston *Pilot*, the *Truth Teller*, of New York, the *Irish-American* and the *Nation* of New York (these being classified by Dr. Brownson as Irish Nationalist weeklies rather than Catholic); the *Catholic Mirror* of Baltimore, the *Freeman's Journal*, of New York (then edited by James A. MacMaster, considered by Dr. Brownson superior to the London *Tablet*), the Philadelphia *Catholic Herald*, edited by an erratic convert named Major, the *Pittsburgh Catholic*, the *Catholic Tablet* edited by another convert, Dr. Linton, the St. Louis *Shepherd of the Valley*, edited by Bakewell, another convert, and the *Catholic Advocate* of Louisville. It is noteworthy that nearly half of the Catholic editors of 1850 were converts.

Of the Catholic publications which the Church in the United States had at the middle of the nineteenth century, but five survive. In the order of their age they are as follows: The *Catholic Telegraph* of Cincinnati, the *Pilot* of Boston, the *Freeman's Journal*, of New York, the *Pittsburgh Catholic* and the *Irish-American*, of New York.

During the early decades of its existence the disposition of the Catholic press seems to have been to promote harmony by removing prejudices and prepossessions from the minds of non-Catholics. The general policy was a defence of Catholicism by vigorous appeals to reason and dogmatic principles. It was a period of controversy, as Catholic doctrines were imperfectly understood by those outside the Church, and there was a tendency on the part of sectarian and secular journals to misrepresent her in every conceivable way. The efforts of the polemists in the Catholic ranks were in a measure successful in removing many prejudices; but their attitude viewed from our present standpoint was perhaps unduly vehement and denunciatory.

A new era in Catholic press activities began in the 60's. It was initiated by Father Hecker, founder of the Paulist Community, who was imbued with the idea of the Apostolate of the Press, and who realized what a loss to the Church is caused by irreligious publications. In the spirit of St. Paul of whom it is said "if he were alive today he would edit a newspaper", Father Hecker saw in the press a wonderful opportunity to place truth and God before the world and to protect the innocent against the deceits of the devil. In 1865 he founded the *Catholic World* which is today one of our largest and best periodicals.

In 1866 he founded the *Catholic Publication Society* for the purpose of publishing and circulating books, tracts, and pamphlets on Catholic subjects. He brought the objects and aims of this organization before the Second Plenary Council of Baltimore and received its endorsement. Father Hecker's program included a Catholic

daily newspaper; but failing health prevented him from bringing his plan to a consummation. His work bore fruit, however, and in the Third Plenary Council of Baltimore (1884) the subject of Catholic literature and Catholic journalism received serious consideration from the assembled prelates, and the conclusions of the Council were formulated in a decree which runs as follows:

> In reference to periodicals, it would be indeed our most earnest desire to have one representative publication for each province—a publication that would be deserving of encouragement and moral support; and worthy, if need be, to receive pecuniary aid from the Bishops, as they judge proper, whether assembled in provincial synod or otherwise.
>
> We recommend also periodicals, or newspapers, as they are called, for each diocese. These newspapers, being the staple reading matter of people who live in country districts, may counteract the influence of reading what are known as Sunday papers, whose influence is harmful by reason of their having no standard of faith and low morals. We believe, however, that the Catholic people would be better served and have more healthful reading if one representative periodical were established in each province. For where there is one only, which can command the services of writers of high character, it is easier to uphold a standard and advance it.
>
> It is very much to be desired indeed that in some of our larger cities a daily newspaper be established, quite equal to the existing dailies, in financial resources, in recognized ability of contributors, and in the worth and influence of its contributions. It does not follow that the title of such a paper must be Catholic. Its purpose would be attained if, in addition to the latest news, which is eagerly sought in the other dailies, it were to uphold the Catholic religion when suitable occasion requires it, defend religion against false charges and the attacks of its enemies, and explain the meaning of Catholic teaching. Moreover such a paper should exclude from its columns everything that is openly indecent and scandalous (Title vii, No. 227).

No attempt was made to establish a Catholic daily, however, till the year 1920 when Mr. Nicholas Gonner, of Dubuque, Iowa, launched the *Daily American Tribune*. This paper is national in scope and appeal, well edited, select in its news and worthy of entrance into every American home. Its tone inspires the Catholic citizen to higher action. *Floreat et crescat!*

We are not disposed to be excessively optimistic, but we believe that the Golden Age of the Catholic Press has begun: it dawned with the issuing of a Pastoral Letter by the American Hierarchy, January, 1920, and the initiation of the Press Department of the National Catholic Welfare Council. The Pastoral Letter, on the subject of the Catholic Press, says:

> The functions of the Catholic Press are of special value to the Church in our country. To widen the interest of our people by acquainting them with the progress of religion throughout the world, to correct false or misleading statements regarding our belief and practice, and, as occasion offers, to present our doctrine in popular form—these are among the excellent aims of Catholic journalism. As a means of forming sound public opinion, it is indispensable. The vital issues affecting the nation's welfare usually turn upon moral principles. Sooner or later, discussion brings forward the question of right and wrong. The treatment of such subjects from the Catholic point of view is helpful to all our people. It enables them to look at current events

and problems in the light of experience which the Church has gathered through centuries, and it points the surest way to a solution that will advance our common interests.

The unselfish zeal displayed by Catholic journalists entitles them to a more active support than hitherto has been given. By its very nature the scope of their work is specialized, and, within the limitations thus imposed, they are doing what no other agency could accomplish or attempt, in behalf of our homes, societies and schools.

In order to obtain the larger results and the wider appreciation which their efforts deserve and which we most earnestly desire, steps must be taken to coördinate the various lines of publicity and secure for each a higher degree of usefulness.

When the first report of the Press Department was read at the meeting of the Hierarchy in September, 1920, it was received with marked favor. As proof of the worth of this institution the Bishops unanimously set aside a whole month as Catholic Press Month, and March was chosen as the most fitting to begin a campaign for greater support and coöperation on the part of the laity. The campaign was a huge success, and concrete evidence of it is found in the circulating departments of the Catholic newspapers. It has set the seal of approval on the slogan "in every Catholic home a Catholic paper".

Whatever reasons might have existed in the past to explain the apathy of the Catholic public towards the Catholic press, they have in a large measure ceased to exist. The cause of the failure of Catholic press activities in the past was lack of support, so we are told by many unsuccessful editors. Is this not a result rather than a cause? Have not certain Catholic editors in the past, and are there not some to-day who are more interested in the solution of the personal equation than the furtherance of the great cause of religion? Are not major issues too often obscured by petty discussions? Are there not many who are grasping at the shadow and losing sight of the substance? If activity in the fertile field of the press is to bear fruit abundantly, and, like the mustard seed, grow into the strong and mighty tree under whose shadow souls thirsting after truth will gather, we must eliminate the personal equation and stand loyally behind the Hierarchy who have raised the standard and taken an advanced position on the field of action.

CHRONICLE

CARDINAL DOUGHERTY

The action of the Holy See in raising Archbishop Dougherty to the Cardinalate is a tribute to the venerable See of Philadelphia and a well merited honor bestowed upon a distinguished member of the American Hierarchy. It is a recognition of faithful service to the church and extraordinary success in the field of spiritual achievement. Called from a professor's desk to accept the burden of the episcopate in the Philippines fifteen years ago, Cardinal Dougherty manifested a high degree of ability in adminstration under very trying conditions. During the twelve years spent there he demonstrated the worth of zeal and resourcefulness. Recalled to fill the vacant See of Buffalo he again illustrated the keenness of his mind and ability to adjust serious problems; and since he assumed charge of the great Archdiocese of Philadelphia he has shown rare intelligence and accomplished things that have constituted a genuine claim upon the attention of the Holy See.

The secret of his success lies in his remarkable personality. He is a man of superior intellectual resource and boundless mental power. His keen vision embraces the embarrassing details of every situation that confronts him, and he applies himself persistently to the accomplishment of any task that presents itself. His capacity for arduous work knows no bounds; and in the fulfilment of his duties he reckons personal comfort as naught. Unfinished business is a thing unknown to him, and procrastination finds no place in his vocabulary.

The larger diocesan cares do not prevent him from bestowing fatherly solicitude on the needs of those who have been entrusted to his charge. Never is he beyond the reach of the humblest of his flock; and he delights particularly in watching the progress of its younger members and in encouraging their efforts. He is a beneficent father to the orphans, and he seeks by wisdom and prudence to lead the erring back to the paths of righteousness. The progress of aspirants to the priesthood is a matter of special concern to him; and he often snatches a few hours from a particularly burdened horarium to visit Over-

brook and spend a while with his students. Under his auspices diocesan charities have been reorganized and set on a firm basis; and he often has come to the rescue of charitable institutions that were in danger of being crushed by financial burdens.

The growth of the Archdiocese under his direction has been extraordinary, as appears from the following table:

	1918	1920	Gain
Number of Priests in Diocese	779	807	28
Philadelphia Ecclesiastical Students	252	299	47
Number of Churches	327	358	31
Religious Orders of Women	28	31	3
Religious Women, Novices and Postulants	3,814	3,650	
High Schools for Boys	1	2	1
High School Annexes for Boys		6	6
High Schools for Girls	1	1	
Parochial Schools	180	188	8
Total Number of Pupils	82,064	97,627	15,563
Orphan Asylums	15	15	
Hospitals	7	7	
Other Institutions	17	18	1
Conferences of St. Vincent de Paul	92	103	11

The appointment of the Cardinal is a deserved tribute to the great Archdiocese which has had such phenomenal development, and it sheds added lustre upon a See that ranks among the foremost episcopal sees of the world. His splendid qualities of leadership are of distinct value at the present hour, for America, like the rest of the world, is looking forward to the future with anxiety. Great wisdom will be needed in the immediate future to guide the spiritual activities in this favored land.

Cardinal Dougherty's titular Church of S.S. Nereus and Achilleus, which he took possession of on Palm Sunday, is one of the most historic in the Eternal City.

The church is of the latter part of the fourth century; it is a three-naved basilica, and was discovered by de Rossi in the Catacomb of St. Domitella. It stands in the Via Ardeatina. Among the numerous objects found in the ruins were two pillars which supported the giborium ornamented with sculptures representing the death of the two saints by decapitation. Nereus and Achilleus were soldiers, who, confessing the faith, were martyred. One of the pillars is preserved with the name Achilleus carved on it.

Pope Leo III rebuilt the church in the eighth century. It was destroyed subsequently by inundation and the task of rebuilding it was undertaken by Cardinal Baronius in 1597, who restored and remodernated it, preserving, however, its ancient basilica form.

The interior is of imposing dimensions and lofty character brought about by the basilica form of the edifice. At the end of the middle aisle on the left is an ancient ambon, octangular and of white marble. On the other side is seen a marble candelabrum ornamented with arabesques, a fifteenth century work. Over the arch of the tribune are some mosaics of Leo III's period, representing Moses, Elijah and the Apostles, the Virgin Annunciata and the Virgin with the Infant Jesus surrounded by angels. The marble balustrade is a fine work of the Middle Ages. The pavement is an "Opus Alexandrinum". The canopy is borne by four African marble columns.

CARDINAL GIBBONS

Cardinal Gibbons was for nearly fifty years a figure of world-wide importance, and his utterances, religious and secular, commanded universal respect and admiration. He had become in a way the mentor of American mankind, regardless of creed, a wise and trusted guide in the fundamentals of religion, morality and patriotism, such a voice as may not again be heard within the memory of the living. But amid his general activities and services he was ever the chief pastor of our oldest Catholic See, the successor of saintly, learned and zealous predecessors, the native of a great progressive city, and of an American commonwealth second to none in national merit or honor. This son of Baltimore and citizen of Maryland was brought up on the original happy traditions of American Catholicism and amid the scenes and the monuments of that American patriotism which created the most successful of the world's great political documents, the Constitution of the United States, to which he was particularly devoted, and to whose defence and honor he gave the last hours of his patriarchal life. Nowhere so happy or so active as in his own city and among the people whom he knew and loved so well, he moved among them at all times as an exemplary priest of

God, just such as when he left the seminary sixty years ago. In due time every honor came to him which Holy Church could bestow, and all the distinctions which an American citizen could care for in the way of approval and praise, those modest but imperishable laurels which alone American democracy considers worthy of the best citizenship.

Cardinal Gibbons was indeed a gentleman of the old school, and a sincere Democrat in the broadest sense, but he was in a higher and supernatural way a Catholic priest, and to his intense consciousness of this divine calling are owing the most distinctive merits of his long life. It was precisely the priestly quality of his daily life which most attracted the men and women who came into frequent contact with him, and were spiritually comforted and encouraged by the religious and other worldly temper of his mind. From his sense of priestly duty came that deep and happy grasp of the Scriptures which, coupled with a clear, simple and direct speech, made him an admirable preacher of the Word of God. To his priestly charity he owed the kindly attractive and tactful manner of presenting Catholic truth which made him one of the most successful of the modern apostles of our holy religion. Again, it was this priestly concern for the sad religious ignorance of many non-Catholics which made him the most persuasive writer of his time, and opened to many thousands of converts a happy way of return to the religious unity and peace they were vainly seeking. He had only priestly interests, and his life was spent within the shadows of his cathedral and his seminary. He never had any higher ambition than to show forth in his own person the truth he taught in the Cathedral and the priestly discipline of life which he administered in the seminary. Not in vain did he ordain thousands of priests to the service of the Catholic people, for something of his own sacerdotal genius, so to speak, must have entered the hearts of these young Levites. To him, indeed, the American Catholic people are largely indebted for their native priesthood, as well as for a long line of active and successful Bishops, to whom in Baltimore Cathedral the Holy Spirit communicated in its fulness the apostolic ardor which inflamed the heart of their consecrator.

Sole survivor of the 767 Bishops who attended the Vatican Council in 1870 and sole survivor of the 75 Bishops of the Third

Plenary Council of Baltimore, he resumed in himself all the typical qualities of the Catholic priest as he was called to deal with the conditions of our American life in the last fifty years. Humble and modest in his manner and surroundings, gentle and courteous and democratic in all his dealings with men, without guile or suspicion, but brave and resolute when occasion demanded, sociable and friendly in secular relations when the interests of religion suggested, he made himself all things to all men, nor ever spared himself inconveniences or sacrifices when they could serve a good cause, religious or civil.

Priestlike, his heart was with the plain people at all times, nor will his brave and successful intervention with the Holy See in favor of the Knights of Labor be easily forgotten. The Catholic laity saw in him always the kindly, sympathetic and sensible priest, who appreciated rightly their faith, devotion and generosity, and was ever helpful with counsel and encouragement. In gratitude to him the Knights of Columbus created a rich endowment of scholarships in the Catholic University, and ever held him in the highest esteem. The jubilees and anniversaries of the closing decade of his life brought out in a striking way the affection of the American Catholic laity for one who had always espoused their best interest. Cardinal Gibbons has left to his beloved people many a legacy of honor and respect, and has enriched the annals of the Archdiocese of Baltimore until the record of his great deeds has taken on an international character and claims a large place in the world-wide history of the Christian religion as it pursued its divinely-set way amid the obstacles and trials of the nineteenth century.

It was, however, as a minister of Jesus Christ, as an humble, unselfish and zealous priest, concerned chiefly about the divine and eternal interests of his people and his country that he went about his beloved city and state, teaching in the name of his Divine Master, charity and tolerance, mutual respect and mutual service, and emphasizing at all times the ties which bind us in unity rather than the lines which denote our separate or particular interests. From the inner citadel of his Catholic faith he looked out upon our common American life with the eyes of the Good Samaritan, and was ever more concerned with the duty of healing its ills and its woes than with a sternly righteous denun-

ciation of their causes and conditions. To the end he was faithful to the high priestly task of healing and consoling, of comforting and guiding a society whose defects and errors he well knew were rooted in spiritual ignorance rather than in malice. For this principally he was beloved by the American people during his long and beneficent life, and for this will he be equally remembered and praised in coming generations.—*Right Rev. Thomas J. Shahan, D.D., Rector, Catholic University of America.*

REV. THOMAS EDWARD SHIELDS, PH. D.

The death on February 15, 1921, of Rev. Dr. Shields, removes from the life of the Catholic University of America one of the most active professors and leaves a gap not easily filled. Dr. Shields had been in failing health for two or three years but it was hoped that with care and prudence his valuable life might be prolonged indefinitely. It was not to be, and he succumbed, after an immediate illness of two weeks, to a combination of heart trouble and influenza.

Dr. Shields came to the University in 1902 from the Seminary of St. Paul, where he had distinguished himself in the teaching of psychology and education. He had previously graduated from Johns Hopkins University in biology, and he thus early qualified to bring to bear on all the problems of education a mind thoroughly prepared, not only according to the immemorial teachings of the Church, but also according to the best methods of psychology and biology as applied to modern education. The dominant preoccupation of Dr. Shields was ever the more perfect training of our Catholic teaching sisterhoods for the stupendous task of forming the minds and hearts of so large a proportion of our American Catholic youth. His earnest efforts eventually took shape in the Catholic Sisters College, an affiliated institution of the University, which the generosity of a great-hearted family enabled the University to open in the fall of 1914. A Summer School for our Catholic Teaching Sisters, held at the University since 1911, had prepared the way for this great undertaking. The academic and material labors entailed by the opening of the new College, unique in the United States, made a steady drain upon the

intellectual and physical resources of Dr. Shields, while the curriculum of the College, the creation of a teaching staff, the preparation of the site, and the erection of the buildings, demanded his close attention. As it now stands in the center of its hundred acres, the Catholic Sisters College is a monument to the enlightened zeal, the unflinching courage, and the prophetic vision of the good priest who literally spent himself upon it, and dying left it the heir of all his inspiring dreams for the improvement of Catholic education. Dr. Shields was equally devoted to the creation of a system of educational texts for the children of our Catholic schools, and was a pioneer in the application of the best psychological principles to the training of our Catholic youth in every phase of mental development. His pedagogical principles old in their philosophical content and new in their application, were capable of universal service, particularly in the neglected field of musical training. To no small extent he set forth in the *Catholic Educational Review*, a periodical founded by him, the principles and the practice, the history and the spirit of Catholic education, as a rich heirloom of the past and our chief legacy to the coming generations. Though he passed away in the maturity of his age and his powers, his memory will long survive in the University, more particularly, however, among the grateful and devoted religious women whom he drew to the Catholic Sisters College from every section of the country, and to whom he was at all times a guide and a light, an encouraging friend and a paternal teacher.

MONSEIGNEUR LINDSAY

A la mort de Mgr. D'Hulst on a dit de l'illustre prélat qu'il était "le premier prêtre de France." Je serais tenté de faire la même affirmation au sujet de Monseigneur Saint-George Lionel Lindsay, prélat de la maison du pape, primicier du Chapitre Métropolitain de Québec, décédé à l'Hotel-Dieu de cette ville le 10 février dernier.

Oui Mgr. Lindsay fut, sinon le premier, certainment l'un des premiers prêtres du Canada Français. Il fut l'un des premiers prêtres du Canada Français d'abord par sa distinction

naturelle. C'était le type du gentilhomme. Son urbanité, sa politesse étaient proverbiales. En lui s'alliaient admirablement les qualités sociales des deux grandes races auxquelles il appartenait la race écossaise et la race canadienne-française. Il était encore l'un des premiers prêtres du Canada Français par sa haute culture intellectuelle. Son érudition n'avait pas de bornes. Il causait censément sur tous les sujets. Aussi bien, aimait-on à le consulter sur différentes questions. Enfin il était l'un des premiers prêtres du Canada Français par sa vertu. Avant tout, Mgr. Lindsay fut un prêtre, prêtre *jusqu'au bout des ongles!* Son caractère sacerdotal et les obligations qu'il entraîne, il les mettait en vedette partout et toujours. E dans les différents postes qu'il a occupés il n'a cessé d'avoir le scrupuleux souci de se montrer vrai ministre de Jésus-Christ.

Il est donc juste de dire que, par la mort de ce distingué prélat, l'Eglise du Canada, et spécialement, l'Eglise de Québec, a subi une lourde perte. Les lettres Canadiennes aussi voient disparaître avec regret un des écrivains les plus conseciencieux et les plus érudits qu'ait produits notre cher pays.

Ce qui a caractarisé avantt out Mgr. Lindsay c'est son goût prononcé pour notre histoire. Durant plusieurs années, archiviste de l'Archevêché de Québec, il avait de multiples occasions de satisfaire son insatiable curiosité des choses, des menues choses de notre vie religieuse et nationale. Lui seul, presque, était au courant des petits événements historiques qui passent inaperçus aux chercheurs un peu hâtifs, petits événements si gros de conséquences lorsqu'il s'agit d'apprécier un homme ou une époque. Avec une exactitude que les personnes distraites seraient tentées de trouver exagérée, il compulsait les documents, il les dégustait, pour ainsi dire; et lorsqu'il avait trouvé ce qu'il cherchait, c'était avec une joie visible, avec un tact parfaut et une exquise délicatesse qu'il faisait bénificier les autres de ses troubailles. Son humilité l'empêchait de crier sur tous les toits les découvertes nombreuses et précieuses qui couronnaient ses efforts de bénédictin. Mais sa grande charité et le plaisir que naturellement il troubait à être agréable aux autres le poussaient instinctivement à en faire profiter ceux qui s'intéressent à notre histoire. Et plus d'un pourraient confesser la bonne grace avec laquelle il se prêtait aux nombreuses demandes de renseignements venant de toutes parts, demandes parfois importunes

qui auraient eu le don d'incommoder de moins vertueux que lui.

Ses recherches, ses découvertes, il ne les gardait donc pas pour lui. Nous en avons eu encore la preuve tout récemment. Le *Canada-Français*, notre revue universitaire—livraison de février 1921—sous la rubrique de *Glanes Historiques*, publie les documents qui ont trait au livre faux et mensonger de l'abbé Brasseur de Bourbourg, qui a pour titre *Histoire du Canada, de son Eglise et de ses missions*. Ces pages signées par l'illustre défunt projettent une lumière nouvelle sur cet incident regrettable de notre vie religieuse.

En 1900, Mgr. Lindsay a publié *Notre Dame de la Jeune Lorette en la Nouvelle France*. Dans cet ouvrage il se révèle historien averti, qui a un culte de la précision et du détail, et qui n'affirme rien sans l'appuyer sur un document éprouvé. Le regretté chanoine fut l'un des membres fondateurs de *La Nouvelle France* dont il a été de 1902 à 1918 le Directeur et la cheville ouvrière. De cette revue est né le *Canada-Français*, organe actuel de l'Université Laval. Dans la *Nouvelle France* il a écrit une série de lettres de voyage où se montrent sous leur vrai jour les qualités de son style et la finesse de son esprit.

Oh! de l'esprit, il en avait, et beaucoup. Ses intimes en savent quelque chose. Sa vertu bien connue l'empêchait de s'en servir jusqu'à la malice, cependant que de fois il l'employait pour égayer ses confrères, jamais tout de même aux dépens de la charité sacerdotale.

Mgr. Lindsay fut encore un éducateur émérite. C'est lui qui, pendant son séjour à Lévis, organisa le cours classique du collège de cette ville. Et les Directeurs actuels de cette grand institution admettent sans ambages que le cher défunt les a dotés de programmes scolaires qu'ils suivent scrupuleusement et qui est une des raisons de la force de leurs études.

Ancien élève des Universités Romaines où il prit ses degrés en philosophie et en théologie, Mgr. Lindsay avait reçu une forte éducation scolastique. Aussi bien, les nouveautés modernistes et modernisantes le laissaient bien calme. Rome était son guide doctrinal. Et toute cette littérature fiévreuse, ces volumes fades faits à renfort de documents qui suintent la prétention où de prétendus défenseurs de nos dogmes croient

exposer sous un jour nouveau ce qu'ils appellent la *valeur sociale* du catholicisme le laissaient plutôt sceptique. Et avec un *humour* capable de dérider les plus flegmatiques, il coiffait tous ces faiseurs avec des épithètes très appropriées.

Mgr. Lindsay est mort agé de près de soixante douze ans. Il était né à Montréal le Ier mai 1849. Sa forte constitution aurait dû normalement le conduire jusqu'à la quatre-vingtième année. Mais en vrai prêtre de Jésus-Christ il s'est dépensé tant et plus.

Sur le tombe à peine fermée de prétre vénéré, de ce patriote sincère, de "ce demi français par le sang" de ce "canadien français tout entier par le coeur"—son père était écossais et sa mère canadienne-française—je dépose l'hommage de ma respectueuse admiration.

ARTHUR ROBERT,
Professeur à l'Université Laval.

REVIEWS AND NOTICES

Sister Mary of St. Philip. 1825-1904. By a Sister of Notre Dame. New York: Longmans, Green and Co., 1920. 2 Vols.

Blessed be the instrument—book, music, picture, landscape, stretch of sky, sound of voice, clasp of hand—that even in late middle age lets one

"recapture
The first fine careless rapture"

of the enthusiasms of one's youth.

Such an instrument will be for thousands of readers, the Life of Sister Mary of St. Philip, now given to an expectant host of friends and admirers by a Sister of Notre Dame who was privileged to work with her over forty years. This almost anonymous biographer, has not only intimate knowledge of her subject, adequate materials to select from, but also a charm of literary style and a sense of values which make her work a treasure-house of precious memories and a life-like portrayal of a character such as God gives not twice to any country in a century. We think the book will stand the sharp test of satisfying all friends and admirers of both subject and author.

Sister Mary of St. Philip was one of the most prominent figures in the world of Catholic education in England in the second half of the nineteenth century. For nearly fifty years she was engaged in the work of training teachers at Mount Pleasant College, Liverpool, which she founded in 1856. His Grace, the Archbishop of Liverpool, says of her in his Introduction:

"It is well—lest Catholics forget—that one aspect of the life of Sister Mary of St. Philip should be emphasized, and it is this: To her, and with her we identify the Training College, Mount Pleasant, of which she was for nearly fifty years the life and soul, is due in large measure the present numerical strength of Catholics in England. And it may be justly claimed for her that in the greatest crisis through which the Catholic Church

has passed since Catholic emancipation she was the one person given to us by Divine Providence to enable the Church to exist and to flourish in this land."

High praise, indeed; but even in the cold print of a life-record one feels its truth; how faithfully is it echoed by the thousands who can say on reading.

"All of which I saw, and part of which I was."

Frances Mary Lescher, Sister Mary of St. Philip, was born in London, May 8, 1825, of Alsatian and Swiss ancestry, though both father and mother were natives of England. Traditions of faith and loyalty to Church and State were a proud inheritance, to which William and Mary Lescher added a noble share. Of the seven children born of their union, two daughters became Sisters of Notre Dame, two others entered the Order of St. Benedict, and one son, Edward, became a priest, and, later, joined the Oblates of St. Charles, at Bayswater.

Frances and her sister Annie, only a year younger, were sent to school at Newhall after their mother's early death. In two years Frances had finished the course of studies there and taken the gold medal, the highest distinction awarded. The Canonesses advised her father that it was useless to leave her longer at school. Both girls, therefore, came home, and from that time continued their studies under their father's guidance. Three delightful chapters tell the story of their home life, their social and parish activities, and their first continental travel, the prime objective being a visit to their brother William, who was in the Seminary at Fribourg. The quotations from letters and journals show unusual powers of observation in girls so young, and intelligent appreciation of music, art, and social conditions in France, Germany, and Switzerland. The strict, if loving, father could be a perfect companion to his lively daughters.

Then came the call of Christ, to Annie first, who entered the Novitiate of the Sisters of Notre Dame, at Namur, Belgium, in 1850, and in due time made her profession there as Sister Mary of St. Michael. Frances followed her there three years later, after a hard struggle with her own heart to leave the dear father and younger brothers and sisters to whom, as eldest daughter of the house, she had been so dear and neces-

sary. She received the habit of Notre Dame, with the name of her choice, on September 17, 1853, and in the September of 1855 she made her vows.

Her great life work was waiting for her. Six months before, Mr. T. W. Allies, as Secretary of the Catholic Poor School Committee of England, had visited the Reverend Mother-General at Namur to lay before her a proposal that the Sisters of Notre Dame should undertake the foundation and direction of a training school for Catholic school-mistresses in England. The conditions were hard—State examination for the nuns, large expenditure, much publicity—but, on the other hand, it was the work of predilection of Blessed Julie Billiart, the education of the children of the poor, the saving of their faith by the saving of the Catholic schools. So Mother Constantine, great daughter of a great foundress, accepted the proposal and agreed to begin at once the erection of new and suitable buildings at Liverpool, where the Sisters had opened both a boarding school and a middle school in 1851.

Just one month after her profession, October 17, 1855, Sister Mary of St. Philip returned to England with three companions to begin the great undertaking. Even her friends, much as they esteemed her, little dreamt of the work she was destined to accomplish for Catholic education.

It is to show forth this accomplishment that this Life has been written; obeying the injunction of the Psalmist: Let these things be written for another generation: And the people that shall be created shall praise the Lord.

Sister Mary of St. Philip and her companions lost no time in beginning their immediate preparation for the teacher's certificate examination. All were successful in obtaining it, three of the four being named in the first division. The examiners praised all the work, and especially Miss Lescher's whose essay on Mediæval Architecture they pronounced to be "more fit for a quarterly review than for an examination paper."

On the Feast of the Purification, 1856, twenty-one young girls were gathered together in the largest room of the Provisional Training College to hear Sister Mary of St. Philip's opening lesson on Our Lady. The biographer tells us, and we can well believe, there was a peculiar fragrance about the early days of

the college, as is so often the case in the beginning of a great and noble enterprise, conducted by a capable and sympathetic leader. And this was the beginning not only of the college, but of the very business for which the college had been created. Hence there was a sense of pioneership in both teachers and taught, which stimulated courage and enthusiasm and fostered the spirit of fraternity; hence, too, an ever present and sustaining ideal of a spiritual mission. Sister Mary of St. Philip had breathed a spark of her own apostolic fire into the hearts of her students; she fanned it into flame by her conferences and exhortations, and yet more by her example.

In December, 1858, the first band of students obtained their teacher's certificates. They were so brilliantly successful in the examination that Mr. (afterwards Sir) Francis Sandford, Chief Secretary of the Education Department, wrote a personal letter of congratulation to Sister Mary of St. Philip. As he learned to know her better his admiration of her intellectual and administrative powers increased. "Miss Lescher", he once said, "is a woman who might fearlessly place her hand on the helm of the State". (Government officials seem never to have recognized the nuns' religious names.)

There were two periods of crises in the history of Catholic elementary education in England. For about thirty years the Catholic voluntary schools had had a few miserable grants doled out to them. In 1863 the Revised Code established the principle of payment by results in elementary schools. The extension of the same system to training colleges involved considerable modification in their financial position, thus giving serious cause for apprehension as to their future upkeep. Panic seized upon the managers of Catholic schools, and they lifted up their voices to protest against connection with the State. Sister Mary of St. Philip thought, with the Catholic Poor School Committee, that Catholics could not afford to give up State aid. But let it not be thought that either she or they ever upheld the principle of "payment by results". They felt it was essentially an evil, though a less one than the risk of having to close their schools.

The crisis passed. Sister Mary of St. Philip redoubled her vigilance and her zeal. She lost no opportunity of warning her students against the danger of looking upon their pupils as

grant-earning machines, and she implored them not to measure success by the number of "passes". "I know one teacher", she laments, "whose children all pass in reading, writing, and arithmetic, but the manager comes to me in despair about their lack of religious knowledge. That is not success. It is failure, and very bad failure. I hope none of you will seek success of that kind". Happily such cases were few.

A far greater crisis than that of 1863 was caused by the Education Act of 1870. To many the passing of that bill seemed the death-knell of Catholic ideals in education. For the Conscience Clause relegated religious instruction and observances to stated times: the beginning and end of each of the two daily sessions. The ground of fear was the theoretic boundary line drawn by the bill between religious and secular education. No Catholic so draws the line; but had Catholics assumed a *non possumus* attitude with regard to the bill, elementary education would have passed almost entirely out of their hands. By accepting aid from the State, they could hope to keep pace with schools built and maintained from the public taxes; while the conscience clause left the whole tone and atmosphere of their own schools essentially Catholic. No one was more alive than Sister Mary of St. Philip to the dangers of the bill, and she constantly pointed them out to students and teachers, urging caution and generosity, while rejoicing in the opportunity of teaching Catholic truth to the future men and women of England.

A long chapter of the book "On His Majesty's Service", is given to outlining the more important changes in elementary education in England during the long years in which Sister Mary of St. Philip guided the destiny of Our Lady's Training College; and in showing, successfully indeed, the wisdom and prudence of her action. Perhaps this is best epitomized in the words of the devoted chaplain of the college, the Rev. T. J. Welshe, who wrote thus to her: "If I may anticipate what will be said of you in time to come, I feel it will be this—that whilst you were ever most careful to be on the high side, to use your strength and influence for the safeguarding of the Faith and Virtue, you were at the same time broad and generous in your view, with the result of a far greater increase of God's glory and the

strengthening of the bonds of charity". To this high tribute the biographer adds that it describes one who spent all her powers, all her talents, nay, her very self, in extending Christ's Kingdon on Earth. In the noblest sense of the phrase, her life was passed "On His Majesty's Service".

Would that this review might include some of the precious words and significant anecdotes which make up the chapters entitled: Education for Life Eternal; A Great Teacher; College Days and College Ways; Sunshine and Shower. They must be read in their entirety "for human delight". It cannot even touch upon the record of growth and expansion necessitated by the thousands of teachers who have been trained within the walls of Mount Pleasant; nor, unfortunately, of the great religious, who, during seventeen years as Superior of the house, guided a large community in the path of perfection. Sister Mary of St. Philip had never been so great an educationist if she were not so holy a religious. It is under this double aspect that her beloved co-laborer and biographer has succeeded admirably in portraying a powerful and charming personality.

S. M. P.

The I. W. W. A Study of American Syndicalism. By Paul Frederick Brissenden, Ph.D. New York: The Columbia University Press, 1920. Second Edition. 432 pages.

It is a remarkable tribute to the author of this book that the first edition received favorable reviews from both the "capitalistic" and the radical press of Butte, one of the storm countries of I. W. W. activities. Another indication of the completely objective and unbiased character of the volume is that the *Nation's* book reviewer declared that it lacked strong human interest, while the man who reviewed the book for the *Review* said it was too colorless. Dr. Brissenden spent more than 10 years in gathering material and writing the book. The result is a work which deserves in a high degree the characterizations, unbiased, adequate, and scholarly.

The sub-title gives one indication of the comprehensive manner in which the author has done his work. For the book is not

merely a history of the I. W. W., but a description of its industrial philosophy, and of its relation to the European movement of Syndicalism. The book is divided into three parts. In the first part, entitled "Beginnings," three chapters deal with the forerunners of the I. W. W., its birth, and its attitude toward the American Federation of Labor. The second part treats of "The First Phase" and describes at length the events which led to the split between the "Doctrinaire" and the "Direct Actionist" factions in the organization. Part third is devoted to "the Anarcho-Syndicalists," or the "Direct Actionists," and presents the history of their fight for free speech and in favor of *sabotage*, describes their performances in Lawrence in 1912, and closes with an account of the recent tendencies of the movement. The final section of the book contains 10 appendices, mostly documents pertaining to the movement.

The schism between the two branches of the organization, known generally as the Detroit and the Chicago factions, respectively, occupies a considerable portion of the volume. In the history of this dissension we see one more illustration of the fact that when men formulate a far-reaching plan of Utopia, they become so insistent upon the details of their hoped-for society that they cannot continue long in agreement. In the case of the I. W. W., there was a peculiar reason for disagreement, in the fact that it embraced two greatly different classes of members, the intellectuals and the real wage-earners of radical tendencies. The latter group insisted upon "direct action" as a necessary policy.

The I. W. W. has never been strong numerically. In 1917 it had only 60,000 paid-up members. At present the organization may possibly contain 100,000 adherents.

Two facts give the I. W. W. an importance that is far beyond that suggested by their restricted membership. The first is that they have always represented the underpaid and the unskilled in the labor world, those who have for one reason or another been neglected by the American Federation of Labor. The I. W. W. regard themselves as the "proletariat", in contrast with the aristocracy of labor which composes the Federation. Until the Federation makes greater headway than it has made in the past in organizing this underpaid and unskilled element,

the I. W. W. and kindred organizations will continue to obtain a foothold. The second noteworthy fact is that the I. W. W. organization is syndicalist rather than socialist. That is, it does not believe in a centralized ownership and management of industry by the State. It is more akin to the French Syndicalists or even the English National Guildsmen. Whatever its excesses of doctrine and of conduct, it does raise an important problem which must some time and somehow be solved: it is the problem of enabling the worker to participate in a more vital way than at present in the conditions of production and the disposition of the product.

Dr. Brissenden's book will probably remain for a long time a model for those who attempt to write the history of any industrial movement in America.

JOHN A. RYAN.

Dr. Andrew Turnbull and the New Smyrna Colony of Florida. By Carita Doggett, A. M., Jacksonville, Fla.: the Drew Press. Pp. viii+212.

This excellent monograph should not escape the attention of those who are interested in that aspect of historical research which seeks fuller light on all our colonial problems. Dr. Turnbull has always been held up in execration as one of the cruelest masters the Colonial South has seen. The story, told so entertainingly by Miss Doggett, centers around the most interesting page in Florida history—the colony of New Smyrna founded by Dr. Turnbull in 1768. Turnbull was the heart and soul of an association in which the Prime Minister of England at the time, George Grenville, was a partner. The object of the association was to bring to Florida a group of colonists from some part of Europe which would find the climate and the conditions of that state similar to their own. Dr. Turnbull had lived for some years in Asia Minor and other Mediterranean countries, had married the daughter of a Greek merchant, of Symrna, Asia Minor, and had settled down in London in the practice of his profession. He visited St. Augustine and its vicinity in 1767, and decided upon Mosquito Inlet, the first large harbour south of St. Augustine, as the place for his colony. The English Govern-

ment entered heartily into the scheme, furnished Turnbull with a sloop of war, which was to be used as a transport, and early in 1767, the English physician set out for the Mediterranean. He collected in all 1,403 men, women and children—"a heterogenous company: mostly Greek tribesmen of a strange language and different religion from the others, devout Roman Catholics, farmers (from the island of Minorca, then an English possession), and a small, but turbulent band of Italians (from Leghorn)". (p. 36). When the colonists left Gibraltar, they were convoyed part of the way, by a British frigate. They were divided among eight ships. There is no doubt that the four months' voyage across the Atlantic was a severe test to their pluck and endurance. Many old and feeble people died during the voyage. Twenty-eight are reported to have been buried at sea from one vessel alone. By August 10, 1768, the survivors were all located on farms at New Smyrna, the colony being named after the birthplace of Mrs. Turnbull.

Naturally, many mistakes occurred during the first months of the colony, and perhaps Dr. Turnbull's chief blunder was to import from the North overseers who "made themselves unpopular by their arbitrary manner and impatience at what they claimed was the stupidity and laziness of some of the settlers. Also the colonists had all come, as generations before and after them, with dreams of ease and plenty, to be enjoyed without work in Florida. So it was not long before peremptory commands and the strict discipline necessary to preserve order in the new colony brought a clash between the unruly element and their directors" (p. 47).

An uprising of the Greeks and Italians occurred in August, 1768, and it is noteworthy that the Minorcans, all devout Catholics, refused to join in the conspiracy to wreck the colony. James Grant, the hero of Havana, was then the colonial governor of Florida, and his interest in the progress of the colony never wavered. His resignation in 1770, was the beginning of the disaster which eventually overtook Dr. Turnbull's project. The new governor, Colonel Tonyn, had received orders from the home government to save Florida to the empire at all costs. "It was up to him to prove to the anxious ministers that he could balk the whirlwind (of the American Revolution), and

he proceeded to issue more proclamations of violent condemnation against the Revolutionists" (Pp. 109–110). Turnbull's offence in the eyes of the new governor was that he was the popular choice for the position after Grant's retirement. The rest of the story is easily told: Tonyn and the Lieutenant-Governor Moultrie decided to crush Turnbull and his friend William Drayton. The home government was too busy striving to stem the rising tide of the American Revolution, and during Turnbull's absence in England, Tonyn succeeded in forcing the Minorcans to leave New Smyrna, and to come to St. Augustine. On his return, Dr. Turnbull found his property deserted and the work of years destroyed. He retired to Charleston, S. C., where Drayton had already taken refuge, and died there on March 13, 1792. He is said to be buried near his wife, in St. Philip's churchyard, at Charleston.

Two points of special interest to Catholic readers are discussed in Miss Doggett's excellent study—the charge of cruelty which has clung to Turnbull's name ever since, and the curious anomaly of Catholic settlers being allowed by the English Government of the day the rights and privileges of their faith. Shea, for example, says: "The treatment of these settlers was cruel and oppressive in the extreme, and though some writers now endeavor to palliate the conduct of Turnbull, the evidence against him is overwhelming. Nine hundred perished in nine years. Although the baptisms show a natural increase, indicative of general health" (*Hist. Cath. Church in U. S.*, Vol. ii, p. 93; see also pp. 192–193 for these charges). We can have no hesitation now, with Miss Doggett's study before us, of stating that Shea's estimate must be changed. Her account is based, not on secondary material, such as Bernard Romans' *Concise History of East and West Florida*, the main source of all the frightful tales accepted by subsequent historians, but upon authoritative documents taken from the British Colonial office. Copies of all the documents used in this volume—a complete list is given on pages 197–210—have been filed with the Florida Historical Society. Turnbull's vindication has come over a century after his death, but not too late to do justice to a man who displayed throughout his whole career a magnanimity and humaneness which were, in those days of hard colonial life, exceptional in the extreme.

When Turnbull's sloop weighed anchor in Port Mahon, the capital of Minorca, the news of his project took the little island by storm. The dock was soon covered by crowds of people who were slowly being starved to death by England's blind and obstinate colonial policy, and the kind hearted physician was induced to take three times as many of the islanders as he had planned. This difficulty was aggravated by the colonial religious question, then been discussed in England. The Treaty of Paris of 1763, granted freedom of worship to Florida as it did in New France. But England had no intention of keeping her promises in this regard, unless she saw no way out of the difficulty. Turnbull allowed the Minorcans to bring two priests with them—one, a rather unique figure in American Church history, Dr. Peter Camps, and the other a Franciscan, from Minorca, Father Bartholomew Casanovas. These two priests received their faculties from the Vicar-General of Minorca. In her chapter, entitled *Spanish Intrigue*, Miss Doggett tells us that in October, 1769, Father Camps managed secretly to give a letter to the master of a Spanish fishing vessel, lying off the Mosquitoes, addressed to the Bishop of Santiago de Cuba. "The substance of the letter was that upon sailing from Minorca, Don Campos had received from the Pope authority as parish priest for three years at New Smyra, and now that this term had expired, he wished an extension of this time for himself and for Father Casanovas, the monk who had accompanied him; he also asked for Holy Oil and two assistant priests for conducting divine service. The secrecy and apparent difficulty with which the letter was sent created a real stir in Catholic circles. According to subsequent letters, it seems that Don Campos was a good, laborious priest, who had been with the Minorcans three years before they sailed from home, and his secret method of communication with his Bishop was caused by previous experience with the policy of the English Government in Minorca and Florida, of preventing correspondence between Catholic priests". The secret correspondence continued for five years, when it was discovered. Miss Doggett says that "a priest and several Minorcans were convicted of high treason and executed". The transfer of Florida to Spain in 1783 brought the little Catholic colony into direct

relations with their ordinary in Cuba, and Dr. Camps was empowered to confer the Sacrament of Confirmation for twenty years. Dr. Camps died at St. Augustine on May 19, 1790. His place in early American history is unique, since he was the only one before the appointment of Dr. Carroll, who had the power of conferring the Sacrament of Confirmation in what became the United States.

Miss Doggett's volume is written in a fascinating style, with a few anachronisms which only add to the charm of the book. An Index will no doubt be added to the next edition.

PETER GUILDAY.

The Right Rev. Edward Dominic Fenwick, O.P., Founder of the Dominicans in the United States. Pioneer Missionary in Kentucky, Apostle of Ohio, First Bishop of Cincinnati. By Very Rev. V. F. O'Daniel, O.P., S.T.M. New York: Frederick Pustet Co.

This is a royal octavo volume of 473 pages, with 13 full page illustrations, a copious and precious bibliography, and an index so ample as to be almost a concordance. The introductory chapters are a free hand sketch of the English Catholic Pilgrims to the Land of Sanctuary, and the founding of the Province of Maryland; following them is a very valuable summary of events and a series of character sketches of persons in the Maryland Catholic settlements in Kentucky, during the last decade of the 18th century and the first decade of the 19th.

Edward Dominic Fenwick, born in Maryland and trained in Belgium, soon after his return home, joined this westward movement as a Dominican Missionary. He was nephew of the first English speaking American to enter the Dominican Order, and he began his missionary life by founding the first American priory of his Order; it was located in Kentucky, and became the cradle from which the Order of Preachers has developed into its present very magnificent proportions.

The Providence of God soon placed the present State of Ohio within the sphere of Father Fenwick's zealous activity, and it was within its limits that nearly his entire life was passed, first as missionary priest and then as bishop, in labors amply

deserving the title heroic. His was a highly attractive personality. From childhood he was remarkable for guilelessness, candor, brightness of mind, and, especially, seriousness of nature and those aspirations towards holiness which were crowned with the great missionary career rightly termed by his biographer the apostolate of Ohio. The quest for souls was the passion of his life—eager, diligent, affectionate, guided by the interior influences of matured spirituality, developed and disciplined by pastoral and community experience of the most trying nature.

The reader will thank the author of this book for a perfect description of the pioneer religious conditions of our Middle West. Especially valuable are first the missionary's ceaseless itineraries throughout his diocese, in the period whilst all its present glorious farmlands were rude "clearings", its many great cities and its innumerable busy towns little groupings of log cabins, and its Catholicity but the sparsely sown mustard seed of its present splendid maturity.

His earlier associate missionaries were men of such sacred fame as Badin, Nerinckx, Flaget, Brute and Richard; and in the latter part of his life—he died very prematurely, in 1834—his co-laborers were priests whose subsequent careers form a large part of the history of our Western American Church. Consider those among them who founded dioceses: Baraga, Rappe, Rese, Lamy, Macheboeuf, Henni, De Goesbriand and Timon.

During the three months and a half preceding the day of his death, though in a feeble state of health, the bishop traversed more than two thousand miles, ranging between upper Michigan and the Ohio River, engaged in visiting and heartening his priests, and preaching incessantly to pioneer congregations, making not a few converts to the faith. He was a willing missionary victim to the plague of cholera which swept across this country in 1834.

WALTER ELLIOTT, C.S.P.

Rural Reconstruction in Ireland: A Record of Cooperative Organization, by Lionel Smith-Gordon, M.A. (Oxon), Assistant Secretary, Irish Agricultural Organization Society, and Laurence C. Staples, A.M., sometime Parker Traveling Fellow, Harvard University, with Preface by George W. Russell ("A.E"). New Haven: The Yale University Press, 1919. Pp. 301.

Mr. George W. Russell, than whom no man is more competent to speak on the subject of the coöperative agricultural movement in Ireland, says in his Preface that, "This volume contains the most complete and accurate history of a movement which has come to be of the highest importance to Ireland". Without questioning, for a moment, the good faith or the accuracy of Mr. Russell's statement in regard to the character of the volume, we may be permitted to ask whether any work purporting to treat of the history of the agricultural movement in Ireland can be called accurate or complete which, apparently of set purpose, slurs over the history of the Land Agitation in Ireland. It is no derogation of the excellence of the work accomplished by Sir Horace Plunkett and his active and enthusiastic colleagues at Plunkett House to venture the assertion that without the reforms brought about by Mr. Parnell there could have been no Irish Agricultural Organization Society. The authors are aware of this fact for they admit that "The application of a reasonable system of land tenure was undoubtedly essential to the development of agriculture". This reasonable system of land tenure had its inception in the Land Acts of Mr. Gladstone, and Mr. Gladstone, himself, is our witness that his reforms were due to the agitation carried on under the able direction of Mr. Parnell and the politicians whom the apologists of the coöperative movement affect to despise. Speaking on this subject, Mr. Gladstone said: "I must make one admission, and that is, that without the Land League the Acts of 1881 would not at this moment be on the statute books".

Any survey of the efforts to revive the economic life of Ireland must take into account the deplorable political conditions which had brought about the stagnation of work and effort and had choked the industrial efficiency of the entire population. The work which Sir Horace Plunkett set out to accomplish would have been meaningless and futile from its beginning if the Land League had not prepared the ground. It is on the general

background of the political progress in Ireland that the work of Rural Reconstruction becomes intelligible. It may happen that, since Sir Horace Plunkett has become a convert to the views and the projects of Mr. Parnell, he may not see fit in the future to exclude all reference to the results achieved in the field of politics. It may even happen that Sir Horace will be logical enough to follow the light which has been vouchsafed to him and that he will accept the program of the Sinn Fein Party as the surest means of making Coöperation and Reconstruction really effective and permanent.

One other objection which may be taken to this otherwise fair and honest effort to present an account of the labors of a band of enlightened workers, is that it contains too many of the shop-worn catch-words of the ascendency party in Ireland. There are frequent references to the *North* of Ireland and to the *South* of Ireland, to the differences of religion, to the evil effects of political agitation, to the predominant part played in Irish life by the "gombeen men" (the local money-lenders), and throughout the book there is a tendency to exalt the virtues of English statesmen in their dealings with the Irish. To anybody who has made a study of the recent history of Ireland, or to any person who knows the actual conditions in Ireland, all these little euphemisms for covering the brutal efforts to exterminate the Irish people or to hold them in a condition of perpetual serfdom tend to raise the question whether the writers have made an independent investigation or whether they are merely the mouthpieces of a class that desires to hang on to what it has and to exclude the majority of the people of the island from elementary justice. It is distressing, to say the least, to find in such a book as this the statement that Sir Horace Plunkett was hampered in his work by his antecedents. "How a person of his politics and religion and class could be unselfishly interested in the welfare of Ireland and the Irish peasantry was beyond comprehension". Not beyond the comprehension of the most ordinary peasant in Ireland, but beyond the comprehension of the class of jobbers and landlords and Junkers who had been bleeding the peasants for generations. The authors, before attempting to make their book serve as a means of informing the public on a subject of interest to all the world, should have made them-

selves acquainted with the most elementary things in the psychology and the politics of Ireland.

It has been necessary, perhaps, to advert to these shortcomings in a work which fills a very necessary place in the mass of literature which has been pouring from the press on the subject of Ireland in the last two years. As the authors are no doubt aware, the enemies of Ireland have taken this coöperative movement, for which they have so much justifiable admiration, as an argument against allowing to the Irish people a larger share in the management of their affairs. There are some benighted Americans, whose ill-placed affection for England has led them to see in the coöperative efforts of Irish farmers an indication that something was going on that could not attract the support of Americans. This exposition of the work of such men as George W. Russell ought to be reassuring and ought to act as a new source of sympathy for all those who are striving to deal with evils which had their source in the selfish policy of a class who were fastened on Ireland in circumstances which have passed away everywhere except under the government of England.

P. J. HEALY, D.D.

The Italian Emigration of Our Times. By Robert F. Foerster, Ph.D. Cambridge, Mass.: Harvard University Press.

A distinct contribution to our knowledge of Italian emigration in its causes and consequences is the remarkable work: "Italian Emigration of our Times" by Professor Robert F. Foerster, Ph.D., Assistant Professor of Social Ethics in Harvard University. It were difficult indeed to find a more readable survey of a subject which in the hands of a routine statistician or dry-as-dust economist might easily have become a dreary waste of figures assembled and assorted with the imagination of an automaton. Professor Foerster foresaw this perilous temptation as is evident from these words of the preface: "A book, Walt Whitman has said, should 'go as lightly as the bird flies in the air or a fish swims in the sea'. I have made mine carry much luggage, footnotes apologetic or bibliographical". We would recommend this work to all who desire to have a sober,

sympathetic, scientific account of Italian emigration set forth in a style that is companionably learned and uniformly interesting; it forms, we believe, a solid, serious addition to the Harvard Economic series.

Italian emigration which, in the period from 1876 to 1914, has assumed the gigantic proportions of fourteen millions, consittutes one of the most extraordinary phenomena in the history of mankind. In a series of introductory chapters the author discusses and analyzes the various factors, both natural and of man's making, which have practically necessitated this huge exodus: deforestation, conditions of soil and drainage, disease, particularly malaria, the agricultural question, and social conditions, with their historical background. From all these factors he singles out excessive taxation as the *causa movens* of emigration. He next takes up the countries one by one which have been the destination of the Italian emigrant: France, where they have become the most numerous foreigner; Germany, Switzerland, England, North Africa, the Argentine Republic, Brazil, and finally, which concerns us most, the United States.

America was discovered by an Italian, Christopher Columbus. John Cabot, the first navigator to reach the North American Coast, as well as Amerigo Vespucci, who gave to America his name, and Verrazzano, the discoverer of the Hudson River and of New York Bay, were likewise Italians. These men could hardly have realized what an important role the New World was to play in the fortunes and destinies of millions of their descendants! Prior to 1850, to quote Professor Foerster, "their immigration had none of the marks of a mass movement . . . by 1880, the formative years of Italian immigration may be said to have been completed. A heavy immigration after 1880 left a population of 182,580 in 1890. In 1900, the Italians were a population of 484,027, or nearly three times their number of ten years before. Between 1900 and 1910, 2,104,309 Italians arrived. So many, however, had gone home again that the enumeration of 1910 found only 1,343,125. Having been less than 5 per cent of the foreign population, they had become 10 per cent. Together with their American born children they now numbered 2,098,360. Among the foreign-born Italians two in three were men. In 1910 they were distributed as follows

in the several groups of states: New England, 13.2; East North Central, 10.8; Middle Atlantic, 58.6; West North Central, 2.6; South Altantic, 2.6; Mountain, 2.4; East South Central, 0.7; Pacific, 6.0; West South Central, 3.0.

"In 1910, in the state of New York, were about as many Italians as the whole country had contained ten years earlier. Two out of five of all the newcomers, in some recent years, have gone thither. Of those in the state in 1910, nearly two-thirds dwelt in its metropolis, 340,770. Professor Foerster has not brought his statistics beyond 1910. From 1910 to 1918, 1,012,-495 emigrated to this country. In the year 1914 alone, 324,000 arrived, of whom 84 per cent were from Southern Italy and Sicily; in the early days the great majority were from the North. These figures tell their own tale and show how things have changed since the time when Howells in his "*Italian Journies*" could write: "It is difficult to tempt from home any of the home-keeping Italian race".

Why, we may ask, did the Italian remain at home under Bourbon and Austrian oppression, and then abandon it after it had become a united kingdom? Two answers are commonly given: Luigi Vilari contends that the Italians considered it treason and cowardice to forsake their country in its hour of need; there is an historical reason too. As Professor Foerster puts it, "the new-born kingdom of Italy developed a voracious appetite". From 1876 on, particularly under the premierships of De Pretis and Crispi taxation increased by leaps and bounds, occasioning no little suffering and misery among the peasants. We must bear in mind that the present kingdom of Italy was created out of eight distinct states within the short space of eleven years (1859-1870). To the intense patriotism of the people, and above all to the constructive genius of Cavour, is it due that Italy became a single state at all and not a federation of petty states. The natural outcome of the centralization of power in a country for centuries split up into states not infrequently being played off one against another and whose economic and social conditions were totally diverse, was that the new government had to face an economic unification problem in comparison with which the political unification was but child's play. For example, southern Italy which had for centuries been bled and ex-

ploited by the Spanish Bourbons, was obliged under the new government to pay the same percentage of taxes as the rich and fertile regions of Piedmont and Lombardy. As Professor Foerster remarked: "The Mezzogiorno was promptly regarded more as a conquered region than as a participating entity in the new government. As a result of this crushing burden of taxes the peasants, particularly in southern Italy and Sicily, had either to emigrate or perish. The obligation of military service together with improved conditions in travelling gradually accustomed the peasants to a change of habitation at first in Italy, next from Italy to France and Germany and finally, as we have seen, to South and North America. The history of political opinion in Italy in reference to emigration may, according to Professor Foerster, be divided into three periods: "In the first, men deplored emigration; in the second they deemed it necessary and, upon some grounds, positively advantageous (as it relieved the evils of congestion in population); in the third, regarding it as not the less necessary they accumulated concrete evidence of gains at home and discerned it to be a manageable instrument to expansion abroad. In the first period they sought to curb it; in the second to protect and encourage—without stimulating it; in the third to cherish it and give it direction". Professor Foerster has made a very thorough study of the various types of immigrants. One reason why the majority of them are unskilled laborers is because, as Professor Foerster points out: "The consuls have not ceased to discourage professional immigration. In the most prosperous epoch of the Italian coming, the Labor Information Office, with its seat in New York, said of teachers, under-officials, accountants, and others in liberal professions: All of them meet bitter disillusionment and are often forced to take up humble and arduous occupations, not always well paid". Despite many fluctuations a persistent decrease in the professional element has taken place. In the immigration of 1910 it had relatively only one-fifteenth the importance it had had in 1875". The professor shows, however, that the prodigious emigration from Italy has not lessened the total population, on the contrary it has increased annually even in the great period of emigration (1880-1910). Among the most interesting chapters in the book are those entitled: United

States: The Wage-Earning Majority, the Agricultural Situation, the Italian Experience.

The usual charges brought against the Italians are that they are indolent, criminal; that they form the dregs of society, are menaces to our civilization, etc. Some statistics dealing with these various questions should, therefore, prove interesting. In 1904, the Italian population of New York was about 450,000; of these only 16 asked admission to the almshouse on Blackwell Island. In 1905, only 92 Italians were arrested on the charge of vagrancy. In 1905, in the charitable institutions of the country, the Italians constituted but 8 per cent of the inmates. Professor Foerster writes: "In the matter of dependency the burden thus far, at least, has been less than low earnings and unemployment might lead one to expect. I believe it to be true that the breaking-point is reached later by the Italians than by many other groups in our population. Though starving, they often continue at work—at any work they can find". He adds this interesting observation: "There are indications that the repugnance to asking aid which exists among the newcomers wears away somewhat with the lapse of time, and it is quite possible that when a larger fraction of the Italians have reached old age they, like so many of their predecessors in immigration, will frequently fall a burden upon charitable institutions". We hear much about crime among the Italians. The report of the Industrial Commission in 1901 had this to say: "Taking the United States as a whole, the whites of foreign birth are a trifle less criminal than the total number of whites of native birth". The Italians would seem to go in for the picturesque in their crimes, as a result attracting great publicity and consequently the average person concludes that the perpetrators of notorious crimes are confined to the Italians. According to the reports of the New York Prison Association 75 per cent of the Italian crimes are committed in the open and about the same percentage of crimes committed by Italians are detected and punished; 75 per cent of all the crimes committed in the United States go unpunished. Professor Foerster writes: "Disproportionately, perhaps, yet surely, some part of the American attitude toward the Italian has been determined by their record in crime. If this history has in it less that is characteristic it might indeed count for less. For it is

not so much the number of offences that has fashioned public opinion as the evidence they appear to give of an uncanny and fearsome disposition. Elemental natures seem to be at work. Abduction, kidnapping, rape, stand forth—and the newspapers glory in the details". It may be mortifying to know that the morals of many Italians degenerate after coming to this country, as Professor Foerster aptly remarks: "Undoubtedly those South Italians who stay in the country will, as they take on American ways, rise in estimation. When they lose their sobriety, habits of economy, devotion to their customs and traditions and attachment to their kind, one student has ironically observed, they tend to come more into favor". A queer commentary this on our "Americanization". The Italians, at least when they arrive here, usually excel in the domestic virtues. They are honest, thrifty, industrious and have great attachment to their families. They are not cursed with race-suicide; in fact this is one of the complaints commonly made: they have so many children. Of the Italian immigrant the Industrial Commission has the following to say: "The Italian has an elastic character. He can easily change his habits and modes of work and adapt himself to different conditions; he is energetic and thrifty, and will work hard with little regard for the number of hours. Professor Foerster writes: Everywhere the incessant beaver-like industry of the Italian has been remarked. He works much more and much harder than many other immigrants. He is up and about early in the day, and nightfall does not seal his labors. Under his touch the Argentine prairie or the New York abandoned farm blooms".

Professor Foerster observes: "Life in the South (Italy) exalts the family. It has been said of Sicily that the family sentiment is perhaps the only deeply rooted altruistic sentiment that prevails. Gallant to his wife, the husband has almost complete power over the members of the family, the wife's affection tends to be slavish. Concubinage is relatively common—is something left of Greek and Saracen traditions". We are not so sure Professor Foerster could prove this last statement. All in all, the Italians, and particularly the Sicilians, are as faithful to the marriage vow as any people in Europe, excepting the Irish. Neither can we give our assent to the following: "Religion is

half festivity and half superstition . . . There is a Church whose secular might is as real and as irresistible as the secular might of sea and burning mountain, as truly a part of the nature of things. The eager control of the priest has reached into the major decisions of the life of the communicant. To understand the tragedy of the result one must remember that the priesthood has been corrupt and immoral and the enemy of educational and economic reform". These are the stock charges of the anti-clericals. Again, speaking of the Italians in this country, he writes: "Those who abandon the Church altogether are the majority, but an impressive minority go over to the various evangelical denominations forming Italian congregations even in many small communities of the country. This extraordinary movement away from a secular religion is proceeding as quietly as it is extensively and most of what we would like to know about the psychology of it is still enshrouded in darkness". We do not quite grasp what the Professor means by calling the Catholic Church in the United States a secular religion. Does he mean to say that it is the State Church? The only alternative is that the Catholic Church is worldly and that the evangelical denominations by contrast are obviously spiritual! Moreover, the majority of the Italians do not abandon the Church altogether. They may become negligent and careless; they never at heart become Protestant. Even many of the Professor's "impressive minority" that join the evangelical denominations will send for a priest when they find themselves on their death-bed, for then the enticements and advantages held out to them by the evangelical denominations vanish. We know from history that the Protestant Reformation exerted little or no influence on religious thought in Italy. The Italian mind being Latin, and therefore both extraordinarily lucid and inexorably logical, either adheres to Catholicism or lapses into skepticism. If the faith of his blood cannot satisfy the Italian then no evangelical denomination can hope to take its place. To what may this indifference on the part of Italians to their religious duties be ascribed? In Italy the Catholic Church is the State Church, and is supported (meagrely enough) out of the taxes. When, therefore, the uneducated Italians come to America they cannot, or will not,

appreciate the fact that the Church in this country must depend for its support on the voluntary contributions of the faithful. Again, in Italy, owing to the number of churches and the frequency of Divine service the Italians do not accustom themselves to going to Mass at a definite hour as they must in this country. The Italians have never had to make sacrifices for their faith as have had the Irish and the Poles. The edifying example of the other nationalities is having its effect on the Italians. They see how American Catholics, though fervently devoted to their faith, yield to none in patriotism; religion and patriotism go hand in hand. If it be difficult oftentimes for even Catholics to understand the attitude of the Italians in Church matters, an attitude which is the result of a people with Church traditions and policies centuries old coming to a country where conditions are entirely different, what probability is there that Professor Foerster with what he calls "the historical background of Protestantism, even of Puritanism" will be able to pass judgment on them so dogmatically? In answer to the charge frequently heard that the Italians do not take religion seriously, I would quote the following very sane and eminently just observation of Father O'Keefe, C.S.P., writing on this question in *America:* "Because the Italians take their religion genially it must not always be concluded that they are not seriously spiritual. One must be quick to see what is of the core and what is the manifestation of national and religious temperament".

With the exception of these few statements, which can be excused in an author who is manifestly striving to be fair and impartial, we believe this book will serve its purpose very well. We cannot, however, rise from the reading of a book of this kind in which of necessity the sordid, seamy side of life seems to be emphasized, without feeling that unless our reading be supplemented by a work on the history of Italy we cannot but have a very one-sided, erroneous notion of Italy and of the Italians. If we limit our knowledge of Italy to this sort of book we may easily come to regard the Italians as somewhat of a necessary evil; they may be tolerated for the work they do; they have everything to gain from coming to America, and have nothing in turn to contribute to our civilization. After the glorious

war-record of the Italians and other "foreigners" one would think that the "Americans" would have a more wholesome respect for them and study up their history. One has only to read "Who are Americans" in the August number of the *Atlantic Monthly* to be swiftly disillusioned. One will there find that the Irish and Germans and Italians and Scandinavians are to be considered Americans only "when they join the native element in the effort to preserve the Anglo-Saxon ideals of law, order, and wise freedom". To be an agitator or a menace one must be a foreigner; treason cannot be plotted in English. The Italians, as all the other so-called foreigners, may well be proud of the showing they made in the United States Army and of their generous and whole-hearted support of the Liberty Loans; and still Mr. Rossiter can write "the American native stock with its assimilated early additions is the greatest Anglo-Saxon element in the world. . . . The real America, like his distant British forebears, is undemonstrative. . . . It was this element that aroused itself when America entered the great war. . . . When General Haig, in his famous appeal to the British armies in the dark days of 1918, told his men that their "backs were against the wall" a thrill went through listening America. The Anglo-Saxon stock understood. . . Talk of serious disagreement between Great Britian and the United States is preposterous. Were Irish agitators to attempt to precipitate trouble, the great Anglo-Saxon bulk of the nation would be heard from in no uncertain terms. Meanwhile it is hard—especially for foreign observers—to realize that, just as the waves break and roar upon the surface over untroubled deeps, so on the surface of the great body of the American people, nearly fifty-five millions strong, Irish agitators roar and the restless and frothy of other nationalities shout and intrigue. "With us, patient endurance is part of the great task of assimilation". I have quoted enough to show the strange distorted mentality of the "real Americans," of those descendants of the *Mayflower* who have monopolized the word *American* simply because they took an earlier boat from Europe than did the poor Italian immigrant. If we could only Americanize some of these Americans!

Have the Italians any contribution to make to our nation?

Any one that has studied the history of civilization in Europe knows that Italy was the nursing mother of culture and civilization. To enumerate Italy's achievements in literature, art and science would take volumes. Do we remember that English literature is under a great debt of gratitude to Italy? Chaucer, the father of English poetry, drew his inspiration from Boccaccio; it was to Italy Milton went to study the classic forms of poetry. The names of Byron, Shelley, Keats, and Browning are inseparably associated with Italy. All admit Italy's predominance in painting, sculpture, architecture and music; her record of achievement in the domain of science and invention is not so well known, and yet the Italians have been pioneers in medicine, surgery and scientific inventions. Dr. James Walsh has written a most interesting book entitled "The Popes and Science" which is a mine of information. Many of the Popes, Italians, were scientists; they were all patrons of science. The first work in dissection was done at the Medical School of Salerno by Moudino and continued by him later on at Bologna. The Roman University numbered among its professors Eustachio and Varolio, pioneer anatomists; Colombo and Caesalpino—the latter had written on the pulmonary and general circulation of the blood a century before Harvey. Is it any wonder that in the sixteenth century eminent physicians flocked to Italy from all over Europe to take post-graduate work? Malpighi demonstrated the existence of the capillaries. The first work in surgery was done at the University of Bologna; Lancisi is the father of modern clinical medicine. The first hospital in Europe was built by Pope Innocent III, in Rome, as Doctor James Walsh assures us in his other golden work, "The Thirteenth, the Greatest of Centuries". In astronomy we have the name of Galileo, who revolutionized that science; in the history of electricity the names of Volta and Galvani come to our minds. In modern times the telephone, the typewriter, and incandescent lamps have been invented by Italians and perfected by others; the Italians, by reason of their poverty, not being able to reap the fruit of their discoveries. Wireless telegraphy is the work of Marconi, the hydroscope of Pino; the aeroplane has benefited much by the discoveries of Caproni; Schiaparelli is the greatest living authority on earography. The Vatican Observatory

ranks among the finest in the world; it was here that Father Secchi, S.J., the Italian Jesuit, made his celebrated observations of Mars. The Italians have no rivals in seismology and vulcanism. Italy is first in electric traction. Pacinotti discovered the magnetic ring as applied to the electric dynamo; the first electric turbines used at Niagara Falls were from Italy. Owing to the lack of coal the Italians have been forced to utilize their watercourses for power; so successful have they been in this that they call water white coal. Two of the greatest living experts in telegraphy and telephoning are Bruni and Turchi, professors at the Technical Institute of Ferrara. The Officina Galileo in Florence leads the world in the production of telescopes and military instruments calling for extreme delicacy and precision. The Japanese made use of these instruments in their bombardment of Port Arthur during the Russian Japanese War. The helioscope was invented by the Barnabite, Father Colzi. With the above wholly inadequate summary, given in catalogue fashion of what the Italians have accomplished in scientific inventions alone, can anyone deny that they have laid the world under a great debt of gratitude? Did not a recent writer in the *Contemporary Review* have good grounds for his assertion that the Italians are the most intellectual people in Europe?

If we appreciate more what the Italians, as well as other "foreigners" have done; if we realized that they have their own proper, priceless contributions to make to our civilization and culture, we should not assume so much of the patronizing, better-than-thou attitude towards them; we should realize that only in proportion as we appeal to their sense of national pride can we expect to make of them true Americans.

J. P. CHRISTOPHER, A.M.

The Quit-Rent System in the American Colonies. By Beverley W. Bond, Jr., Associate Professor of History in Purdue University. With an introduction by Chas. M. Andrews. Yale University Press, 1919. 492 pages.

Probably few Americans are aware of the extent to which certain feudal institutions, or remnants of feudalism, existed in the American colonies. Smaller still is the number of those who

realize that these feudalistic remnants were not insignificant among the grievances which led to the American Revolution. In his introduction to Professor Bond's volume, Professor Andrews declares that for more than a century and a half, "lords and gentlemen of rank tried to obtain a footing on American soil and to introduce there the feudal rights and privileges which they exercised upon their own franchises at home". He also reminds us that "throughout the entire colonial period, the government at home enforced in America principles of law and methods of control that were at bottom monarchical, aristocratic, and feudal". Among these methods of control was that involved in the collection of quit-rents.

The quit-rent is a derivation or survival of the personal services and the contributions of food which were in the early Middle Ages universally rendered in Europe by the serf to the lord of the manor. Gradually these services and contributions were commuted into fixed payments of money. Hence the term "quit-rents", to indicate that the holder of land was "quit" of all other feudal charges. These quit-rents were payable both to the colonial proprietors of the land and in many instances to the crown. Hence the system emphasized the feudal dependence of the American colonies.

It was likewise rather important as a source of royal revenue. In the colonial period quit-rents to the crown prevailed rather generally in Pennsylvania and in all the colonies to the South. They existed to only a slight degree in New Jersey and New York, and not at all in New England. The amount collected by the crown in Virginia was quite considerable. The machinery for collecting and turning over the quit-rent to the king was more effective in Maryland than in any of the other colonies. Nowhere was the tribute collected without opposition, and in time the opposition became so general as to constitute a large part of the dissatisfaction and grievances which moved the colonies to throw off the yoke of the mother country.

In his introduction Professor Andrews says that the present volume "gives to the quit-rent for the first time its proper place not only as a feature of colonial land tenure and legislation, but as a contributory cause also to the discontent which brought on the Revolution". The book contains fifteen chapters. In the

first chapter the author traces the origin of quit-rents; in the second he deals with colonies in which there were no quit-rents; in the next five chapters he discusses proprietary quit-rents; and in the last eight he treats of royal quit-rents in the different colonies. It must be observed that the quit-rent system included not only payments to the crown by the companies and proprietors holding charters, but also payments to these companies and proprietors by the individual tenant or land holder. A good illustration of the system in both aspects is found in the grant of land by the Carolina proprietors to Sir Robert Montgomery in 1717. Had Montgomery's intentions been carried out, the settlers would have held their land of Montgomery, he would have held of the Carolina proprietors, and they of the king, thus constituting "three rungs of the feudal ladder"; there would have been paid three different kinds of quit-rents.

For all those to whom history means something more than a record of wars and changes of political administrations, Professor Bond's book will be of great interest; for it presents history in terms of social institutions, and this is one very significant and fruitful method of writing history.

JOHN A. RYAN.

NOTEWORTHY ARTICLES IN CURRENT PERIODICALS

A Century of Education in Missouri. C. A. Phillips (*Missouri Historical Review*, January).

Collegiate Churches. Rev. E. W. Watson (*Church Quarterly Review*, January).

A Consecration at Canton. Rev. J. E. Walsh (*Field Afar*, April).

An Historical Museum. Carl Russell Fish (*Wisconsin Magazine of History*, March).

Asceticum: An Unpopular Apology. John Keating Cartwright, D.D. (*Catholic World*, March).

Benedict XV. H. E. Hope (*Blackfriars*, March).

Blood Prodigies. Herbert Thurston, S.J. (*Studies*, March).

Catholics and the Y.M.C.A. J. Harding Fisher, S.J. (*America*, February 26).

Causes of the Collapse of the Brazilian Empire. Percy Alvin Martin (*Hispanic American Historical Review*, February).

"Free Catholicism". A Hilliard Atteridge (*America*, April 2).

Glanes Historiques. Mgr. Lindsay (*Le Canada-Français, Février*).

Good Friday and Classical Professors. Stark Young (*North American Review*, April).

Henry VIII and St. Thomas Becket. J. H. Pollen, S.J. (*The Month*, February).

Mortal and Venial Sin in the Early Church. Rev. B. V. Miller (*Irish Ecclesiastical Record*, March).

Mutations in Human Progress. John Candee Dean, Sc.D. (*Forum*, March).

Papal Supremacy during the First Three Centuries. Rev. St. G. K. Hyland (*Irish Ecclesiastical Record*, February).

Palestinian Customs as Illustrating the Bible. Edmund Power, S.J. (*Studies*, March).

Parish Charity Organizations. Rev. Joseph J. Kroha (*Catholic Charities Review*, February).

Pastor et Grex in Palestina Antiqua et Moderna. E. Power, S.I. (*Verbum Domini*, January).

Political Zionism. Albert T. Clay (*Atlantic Monthly*, March).

St. Elizabeth of Schoenau. W. F. Whitman (*Anglican Theological Review*, March).

The Bible of St. Jerome. Henry Woods, S.J. (*Ecclesiastical Review*, April).

The Bishops and our Press. Michael Williams (*Catholic World*, March).

The Church in the United States, 1870-1920. Rev. Peter Guilday, Ph.D. (*Catholic Historical Review*, January).

The Czecho-Slovak Republic. R. W. Seton-Watson (*Contemporary Review*, March).

The Legend of the Phoenix. Lawrence N. Lienhauser (*Catholic Educational Review*, March).

The Nature of Old Testament Prophecy. Rev. James Flynn (*Irish Ecclesiastical Record*, March).

The Peasants' Crusade. Frederick Duncalf (*American Historical Review*, April).

The Pilgrim and the Melting Pot. Carl Russell Fish (*Mississippi Valley Historical Review*, December).

The Purpose of the State. John A. Ryan (*Catholic World*, March).

The Way of the Cross in Jerusalem. Alan J. Palmer (*Rosary Magazine*, March).

Une Dernière Chanoinesse. M. de Villermont (*La Femme Belge, Février*).

Why Study Far Eastern History—and How? Prof. E. Griffin (*The Historical Outlook*, March).

NOTES AND COMMENT

The origin and development of the Catechism.—Dr. MacEachen, Instructor in Catechetics at the Catholic University of America, discusses the origin and development of the catechism in the February number of the *Catholic University Bulletin*. The catechism is comparatively a modern device, brought into requisition after the doctrinal upheaval of the sixteenth century.

The Council of Trent gave impetus to the general adoption of the catechism, as a means for preserving the purity of doctrine among the faithful and guarding them against doctrinal error. It was with this idea in view that the Holy Synod ordered the compilation of the Roman Catechism.

The first catechisms to come into general use were those of the Saint Peter Canisius, S. J. His large catechism or "Summa doctrinae christianae" was published in 1554, and the small catechism, an excerpt from the Summa, was published in 1561. Before the texts of Canisius were published many catechisms had appeared, much to the confusion of teachers. The catechisms of Canisius, however, established uniformity, becoming the recognized texts for all Germany where they remained in general use for practically two centuries and a half.

An idea of the doctrine that is compressed in Canisius' large catechism can be obtained from a review of the two quarto tomes (about 1,000 pages each) which preserve the materials used in its compilation.

Cardinal Hosius of Krakow wrote an important catechetical work: Profession of Catholic Faith (1553). The character and influence of the Roman Catechism are well known. The Provincial Council of Peru edited and published two catechisms in 1858. These are the first catechisms printed on the American continent. An original copy of these catechisms exists in the Casanatense Library (Dominican), Rome, printed in Spanish and two Indian dialects, Quichua and Aymara.

About the same time the Ven. Luis de Grenada published his remarkable catechism in Spain. It is a four volume work, the first volume of which deals with the material world. There are chapters respectively on the ants, the bees, the spider, the silk-worm and the like. It is a splendid treatise intending to show the love of God as manifested in the material world about us.

Another interesting work is the Introduction to the Catechism, by L. Carbo, published in 1596. Mention must also be made of Card. Bellarmine's catechism (1597) and of Bossuet's catechism (1687). Other interesting texts are: Croquet's Catecheses (1693), Turlot's Treasury of Christian Doctrine (1646), the Catechism of Montpelier (5 vol. 1705) by Bishop Colbert, the larger catechism issued by order of the Mexican Provincial Council (1772), Danes' Catechism (Louvain, 1742). Then there is the "Catechism or Christian Doctrine by way of questions and answers, drawn chiefly from the express word of God, and other pure sources", printed in Irish and in English (1742) to which is added: "The Elements of the Irish Language". The work was compiled by Rev. Andrew Donlevy. Fleury's Historical Catechism (1786) and Napoleon's Catechism (1807) offer a special interest. The latter is described as the "Catechism of all the Churches of the French Empire, published by order of Mgr. Charrier, first chaplain to his Imperial Majesty".

A great number of catechisms exist throughout the world today; in fact, they are almost innumerable. There are, for instance, one hundred and ten catechisms in the French language that are officially adopted in diverse dioceses and provinces. In other languages the official catechisms are distributed about as follows: English 25, Spanish 20, Italian 20, German 20, Portuguese 15, Hungarian 3, Polish 3, Illyrian, Bohemian, etc., 4. These do not include the many unofficial texts. The texts used in the Orient and on the foreign missions in general, are, so far as we have been able to ascertain, translations from among those enumerated.

Dr. MacEachen is the possessor of what is supposed to be the best collection of catechisms in the world. This collection of 4,000 volumes contains copies of all the catechisms in use in various countries today and some of the first books of the kind known to the Church. Not only do these catechisms show the substance and the form of the Church's teaching in centuries long past, but they also throw a strong light on the historical development of catechetical instruction.

When abroad last year, Dr. MacEachen found in Rome a copy of the first catechism printed and used in the Western Hemisphere. This is a reprint of a volume issued by order of the Provincial Synod of Lima, Peru, in 1582—hardly a hundred years after the discovery of America and less than two decades after the close of the Council of Trent which had commanded the compilation of a catechism and decreed its employment for the instruction of the people in all parts of the world.

A Valuable Work.—The Bollandist Snciety has for sale, at the price of $1,000, a complete set of the *Acta Sanctorum*, of which complete sets are not easily to be procured. The purchase money will of course be a sensible aid to the work of this famous company of scholars, whose resources have been very seriously affected by the war. Any American library which desires to purchase it may address the president of the society, Father Hippolyte Delehaye, Boulevard Saint-Michel, 22, Brussels, Belgium.

"France and the Vatican" is the title of an article contributed to the *Political Science Quarterly* for March, by Raymond L. Buell. After tracing the influence of the Vatican upon the course of European diplomacy, especially during and after the war, the conclusion reached is that "the dispatch of a French representative to the Vatican does not involve granting the Church additional privileges; it is not concerned with the more or less academic discussions of the temporal power or theological polemics relating to Papal infallibility. But it is a purely political move internationally and internally, upon the favorable issue of which the happy future of the Third Republic may depend". A different point of view is taken by Abbé Félix Klein in his article on "Breaking and Renewing Diplomatic Relations between France and the Holy See" (*Catholic World*, February). That it is not solely a political move this writer shows from the correspondence in the matter.

Words of Commendation.—The *American Historical Review* of which Dr. J. Franklin Jameson is editor says some very kind things of THE CATHOLIC HISTORICAL REVIEW in its latest issue. Dr. Jameson has been one of our best friends from the beginning, and we appreciate his substantial support and encouragement. Few men in America have done so much to foster historical research as this distinguished scholar; he has been identified with every movement in this direction for a long period.

Conference of History Professors.—The University of London will hold in the week commencing July 11, an Anglo-American Conference of Professors of History. Last year this University held a Conference of Professors of English which resulted in the establishment of an International Committee.

The Right Reverend Rector of the Catholic University of America has received from the Registrar of the University of London an invitation to send three delegates to the Conference, and it is probable that some member of the History Department will find it convenient to attend. The Conference will deal particularly with matters relating to historical research.

The Value of the Catholic Historical Review.—THE CATHOLIC HISTORICAL REVIEW has on several occasions been instrumental in solving difficulties for students of history and others, such as librarians, who have to deal with historical records. The latest evidence of this comes from Dr. Fauteux, Librarian of the *Bibliothèque Saint-Sulpice*, Montreal, Canada. Dr. Fauteux had come into the possession of an Italian translation of Bishop England's *History of the Catholic Church in the United States* published originally in Vienna, but he could not locate the original. He referred the matter to Dr. Guilday, the former editor of THE CATHOLIC HISTORICAL REVIEW who is quite familiar with Bishop England's works and has published several articles and documents relating to them, with the result which Dr. Fauteux records in the following letter:

> Vous aviez assez bien deviné, en soupçonnant le petit livre dont je vous ai parlé d'être la traduction italienne de l'Histoire ecclésiastique des Etats-Unis, publiée d'abord en allemand sous le nom de l'évêque England. Nous n'avons, à notre bibliothèque, que l'édition originale des oeuvres de Mgr. England, publiée à Baltimore en 1849. Cette édition contient une courte histoire de l'église des Etats-Unis, sous forme de lettres à la Propagation de la Foi; mais elle ne contient pas l'histoire publiée à l'occasion de son voyage en Europe, en 1832. Cependant, grâce à la CATHOLIC HISTORICAL REVIEW, numéro d'avril 1915, j'ai pu établir suffisament la comparaison entre l'ouvrage italien que j'ai en mains et celui qui doit être reproduit en anglais dans l'édition de Cleveland des oeuvres de Mgr. England. En effet, la CATHOLIC HISTORICAL REVIEW d'avril 1915 donne la table des matières des Annales de l'Association Léopoldine pour les années 1831 à 1842 et je vois que le 6e Rapport (1833) contient: "A survey of the Conditions and Progress of Catholicity in the United States of America", by Bishop England, Vienna, March 1833. La liste détaillée des chapitres est absolument la même et suivant le même ordre que dans l'ouvrage italien. Les chapitres paraissent aussi de même longueur, d'après la pagination donnée.
>
> Il faudrait naturellement avoir sous les yeux les deux textes pour voir les différences de détail. Je pense bien que l'éditeur italien a ajouté quelques mots ici et là et en a retranché ailleurs. Je constate, par exemple, dans le chapitre sur Charleston, un éloge mérité de Mgr. England qui ne doit pas se trouver dans le texte allemand publié sous le nom du même évêque.
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> Le chapitre Ier est intitulé: "Sventure de' Cattolici: Origine delle Diocesi", ce qui doit correspondre au premier titre des Berichte: "Catholicity in the United States".
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> Le chaptre IIe est entitulé: "Descrizione particolare delle Diocesi" et comprend dix subdivisions pour chacun des diocéses de Baltimore, Boston,

New York, Philadelphia, Bardstown, Nouvelle-Orléans, Charleston, Cincinnati, Saint-Louis et Mobile.

A la suite du chapitre IIe, se trouve un tableau synoptique des diocéses des Etats-Unis en 1832. Les chiffres de la population qui s'y trouvent, en étant additionnés, sont les mêmes que ceux donnés en note à la page 55 de la CATHOLIC HISTORICAL REVIEW, avril 1915. Dans la publication allemande, ce tableau se trouverait placé plus loin, à la fin des suppléments.

Le chapitre IIIe est intitulé: "Di ciò che ritarda ed avanza le conversioni degl' Indiani e progressi del Cattolocismo", et doit correspondre à l'item suivant des Berichte: "Missionary Works among the Indians".

A la suite de ce troisième chapitre se trouvent les quatre premiers tableaux mentionnés sous l'entête Supplements, à la page 56 de la CATHOLIC HISTORICAL REVIEW, avril 1915.

Un quatrième chapitre est intitulé: "Saggio di lettere edificanti de' Missionari" et comprend dix lettres de Missionnaires. Six de ces lettres ont été publiées dans les Berichte: ce sont les numéros 3 et 4 du 4e Rapport (1832), deux lettres du Père Baraga; les numéros 3, 4, 7 et 8 du 5e Rapport (1833), deux autres lettres du Père Baraga, une du Révérend Saenderl et une du Révérend Hätscher; enfin les numéros 7, 8 et 9 du 7e Rapport (1834), une lettre du Révérend Hätscher et deux lettres du Père Saenderl.

La dixième lettre, écrite par le Père Baraga à la Société Léopoldine de Vienne, en date du 12 octobre 1833, Sault Sainte-Marie, ne me paraît pas avoir été publiée dans les Berichte, du moins d'après le détail qu' en donne la CATHOLIC HISTORICAL REVIEW.

Un cinquième chapitre me paraît également nouveau. Il est intitulé: "Della Società o Fondazione Leopoldina in particolare". Ce chapitre contient surtout les règles de la Société.

Suivent plusieurs pages d'appendice contenant des nouvelles sur les missions américaines d'après les Berichte (fascicule 8), et des résumés de lettres de missionnaires écrites en 1834.

J'ajouterai que le livre s'ouvre par une dédicace des éditeurs à Mgr. Grasser, évêque de Vérone, en date du 12 février 1835, et par une préface où je note que l'Association Léopoldine a été ainsi nommée en l'honneur de l'impératrice du Brésil, Léopoldine, qui appartenait à la maison d'Autriche et qui venait de mourir, en 1826, lorsque s'agita à Vienne la question de secourir les catholiques Américains.

Je pense qu'avec cela vous en avez suffisamment pour vous renseigner.

Quant à la lettre du Père Baraga, qui n'apparaît pas dans les Berichte, je n'ai pas encore eu le temps de constater si elle est publiée dans Verwyst. Elle comprend à peu près quatre pages. Si elle n'est pas en Verwyst et qu'elle vous intéresse, je vous en ferai volontiers une traduction pour la revue.

Je vous prie de me croire, cher Monsieur,

Votre bien dévoué,

AEGIDIUS FAUTEUX,
Bibliothécaire.

REVEREND PETER GUILDAY, PH.D.,
The American Catholic Historical Association,
Washington, D. C.

The Papacy and Progress.—Pope Benedict XV is taking the initiative in a project for the reclamation of the *Agrum Romanum*, which for centuries has been a pestilential marsh lying between Rome and the Mediterranean, and has inspired the organization of a company to undertake the work. Prince Orsini is now in London to form the company and, so it is stated, has already obtained the support of some British and American capitalists. It is estimated that cost of reclaiming this territory will cost upwards of $40,000,000, and require six years' time to accomplish the work.

The chief town in the area is Ostia, about fifteen miles from Rome, and near the ancient city of that name, which was destroyed centuries ago by being filled with the alluvial deposits from the Tiber. Excavations made before the world war unearthed remains of enormous granaries in the neighborhood proving the richness of the soil in that region and the former importance of Ostia as a seaport.

The project set on foot has as its aim the building of another city near Ostia, to relieve the housing conditions in Rome itself, and to make a port there, and thus establish the Italian capital as a maritime city. The engineering costs are to be met with in connection with the reclamation work in the Pontine Marshes.

The first attempt to reclaim the Pontine Marshes was made in 160 B.C., by the consul Cornelius Cethegus, but his efforts were only partially successful. Julius Caesar and Augustus seem to have done something and Theodoric the Goth tried the work of reclamation, and failed. The first in modern times to resume the labors of the ancients was Pope Boniface VIII (1235-1303) who drained the district about Sezze and Sermoneta by means of a large canal. Several subsequent efforts were made, but little was accomplished till the time of Pope Pius VI, who, in 1778 began to drain the marshes and completed the drainage in ten years.

It was through the progressive policy of Pius IX that the Roman *Campagna* was made habitable by drainage and by the planting of eucalpytus which transformed this formerly unsalubrious section into a healthful district.

Benedict XV is a worthy successor to a long line of progressive Papal Rulers; and he stands out in those troublous days as a man of broad vision and great resource. His activities are numerous, and his interest in the rehabilitation of the world's economic conditions is widespread. He believes that owing to the world's present condition, all countries should undertake the reclamation of all their territories now barren or unproductive, and in this way afford employment to toilers and increase the supply of foodstuffs.

If the plan which he has initiated for the reclamation of the *Agrum Romanum* is successfully realized the land would be of incalculable value to Rome, would make the city self-supporting and bring back some of its former glories.

Le Bulletin des Recherches Historiques, of Beauceville Quebec, publishes in the current number a document of interest to students of history and to Catholic doctors who have contractual engagements with Sisters' Hospitals. The document is the contract made by the Sisters of the Hôtel-Dieu of Montreal and two "master-surgeons" of the same city, for treating the sick of the institution during the year 1681. As will be noticed medical fees were not large in those days, and the doctors were obliged to visit the hospital patients at seven a. m.!

> Vingt aoust 1681—Pardevant Le nore de Lisle de Montréal en la nouvelle france et tesmoins Soubsignez furent présents Révérende mère Renée LeJumeau Supérieure des Dames religieuses hospitalières de ce lieu Soeur

Marie Morin dépositaire de l'hospital D'une part et Les Sieurs Jean Martinet de Fonblanche, et Antoine Forestier m'res chirurgiens demeurans en cette ville Lesquels ont fait entr'eux les conventions Suivantes, Sçavoir que lesd. chirurgiens promettent et s'obligent de bien et Deüement Servir L'hospital de Villemarie, penser et médicamenter tous les malades qui s'y trouveront, et par quartier de trois en trois mois et se renderont assidus à venir visitter les dits malades environ sur les sept heures du matin par chacun jour et autresheures Lorsqu'il sera nécessaire, Et ce pour et moyennant la somme de soixante quinze livres chacun, et par chacun an, A commancer le temps de Leur service des le premier juillet dernier, Et sans que lesd, chirurgiens puissent prétendre aucune autre chose desd. malades ny du garson qui servira led. hospital soit pour le razer ou autrement, et ne fourniront que de leurs soins et travail, Les remedes seront fournis par led. hospital et outre lesd. chirurgiens promettent et s'obligent de visitter led. hospital L'un pour L'absence de L'autre lorsqu'il en seront requis, Car, ainsy etc. promettant etc, obligeant etc, Renonçant etc.

Fait et passé aud. hospital de L'agrément de Messire Gabriel Souart ancien prestre du Semre de St. Sulpice de Paris, Résident en celuy de Montréal, Leur Supérieur, présence de Sr Louis Marin Boucher Boisbuisson et de pierre maguet tesmoins y demeurans qui ont avec lesd. dames religieuses, chirurgiens et nore signé mond. Sieur Souart le vingt aout 1681.

G. Souart Soeur Renée le Jumeau Soeur Marie Morin A. Forester J. Martinet Maguet Maugue Nore.

Syon House.—The reported sale, or lease, of Syon House, at Isleworth-on-Thames, near London, to an American, adds another page to the history of an historic establishment. Like many other present day aristocratic residences in England, Syon House was originally a monastic institution and it shared the fate of ruthless spoliation during the reign of Henry VIII. It occupies a part of a former royal manor, and it was founded by Henry VII under the title "The Monastery of Saint Saviour and Saint Bridget of Syon". This foundation was the only offshoot of the Brigittine Order in England, and it is supposed that it owes its existence to the fact that Henry's sister, Phillipa, was the wife of Eric III, King of Sweden where the Order originated.

It was founded by Saint Bridget, widow of Ulf, Prince of Mercia, at Vadstena in the Diocese of Linköping, in 1346, and tradition says that the Rule of the Order was revealed to the Foundress. She did not take the veil herself, nor did she live to see the completion of the new foundation; but her daughter, Katharine, became its first abbess. The foundation was a double monastery: the monks and the nuns used the same chapel, but lived in separate wings of the monastery, the confessor alone being permitted to enter the nuns' enclosure. The abbess was called the "Sovereign", and she was supreme in all things temporal for both houses; all deeds were drawn up in her name; all charters were addressed to her; but in spirituals the abbess was not allowed to interfere with the monks. The Superior of the monks was the confessor-general of the nuns.

The Brigittine Rule enacts that "the number of the choir nuns shall not exceed sixty, with four lay sisters; the priests shall be thirteen, according to the number of the Apostles, of whom Paul, the thirteenth, was not the least in toil. Then there shall be four deacons who also may be priests if they will, and they are the figures

of the four principal Doctors, Ambrose, Augustine, Gregory, and Jerome; then eight lay brothers who with their labors shall minister necessaries to the clerics; therefore, counting three-score sisters, thirteen priests, four deacons, and the eight servitors, the number of the persons will be the same as the thirteen apostles and the seventy-two disciples".

The Constitutions of the Order were first approved by Pope Urban V, afterwards by Urban VI, and finally by Martin V. In 1603 Pope Clement VIII made certain changes for double monasteries in Flanders, and in 1622, Gregory XV changed some articles in the Constitutions which refer only to double convents for the Monastery of Ste. Marie de Foi, in the Diocese of Ypres. These new Constitutions ordained that manual work should be done during certain hours of the day by the members of the Order, that a red cross should be worn on the mantle, that the nuns might be professed at the age of sixteen, and that the monks should say the Divine Office according to the Roman Breviary. Those who followed these Constitutions took the name of Brigittines Novissimi of the Order of St. Saviour to distinguish them from those who lived in double convents.

In England the Brigittine Order is the only pre-Reformation foundation that remains—the sole community that has survived to this day in an unbroken corporate existence—though it no longer possesses Syon Abbey from which the nuns were expelled by Henry VIII who, in his early years, had been one of its benefactors. After the expulsion the nuns of Syon took refuge in a convent of their Order at Dendermonde in Flanders. In the reign of Queen Mary the nuns were re-established at Syon; but they were again driven into exile when Elizabeth came to the throne, and returned to Dendermonde. After several attempts to locate in Belgium they went to Rouen in Normandy, and in 1594 they moved to Lisbon where they remained for 267 years. In 1809 an attempt was made to return to England, but it was not till 1861 that the nuns found a home at Spettisbury in Dorsetshire, whence they removed in 1887 to Chudleigh in Devonshire where they are still living.

Syon was granted by James I, in 1604, to Henry Percy, ninth Earl of Northumberland, and his descendants have held it ever since. The present mansion which is about to fall into American hands is mostly the work of Inigo Jones, the ancient mulberry tree in the garden being, it is said, the sole relic of the conventual domain.

Since the spoliation by Henry VIII Syon has had a chequered history and its latest page suggests the motive which brought about the expulsion of the nuns—money. Its secular history is tragic. One of its earliest possessors after the spoliation, the Duke of Somerset, was executed in 1552. It was there that Lady Jane Grey was living when her ambitious father-in-law induced her to become the "ten days Queen of England"; and it was from Syon that she and her husband, Guilford Dudley, went in state to the tower of London and were put to death. At Syon some of the last interviews of the ill-fated Charles I with his children took place; and here Charles II held court during the Great Plague.

An Interesting Indian Tribe.—The Micmac Indians who, for fully five centuries have been identified with the littoral of the Maritime Provinces of Canada, have special interest for students of American Church history and Catholic education. They were the first converts to the Faith in northern America. Membertou, the great sagamou of the tribe, was baptized at Port Roval (now Annapolis, Nova Scotia) on June 24, 1610, by Father Jesse Fléché, a secular priest of the Diocese of Langres, Department of Haute Marne. Within a few years the entire tribe had come into

the Fold. The Micmacs are a distinctly Catholic tribe; and they have been unswerving in the loyalty to the Church. They hold in affectionate remembrance the traditions of the missionaries—secular priests, Recollets, Capuchins, and Jesuits who were the instruments of their conversion. They designate the seculars and the Jesuits *magatoe genageosi* ("black robes"), the Recollets and Capuchins *sesagieosi* ("bare-footed"). The Capuchins established at Port Royal a school for the instruction of the children of the French adventurers and the Indians, a report of which was made to the Congregation of the Propaganda in 1633. This is without doubt the first report made to Sacred Congregation of a Catholic school in northern America.

The Micmacs have, unlike many of the aboriginal tribes in America, preserved their homogeneity and their language; and they are as numerous today as when European explorers first came in contact with them, notwithstanding persecution and ill-treatment at the hands of their white brothers.

Though the Micmacs do not boast of a "literature" it is not uncommon to find among them hymnals and manuscript prayer books. In addition to several works printed in the native tongue, they have a monthly periodical—*Le Messager Micmac* —which is edited by the Capuchin Fathers at Restigouche. This is a trilingual publication in Micmac, English and French. Many of the contributors are Micmacs whose literary efforts as Father Pacifique tells us are published "*sans modifications importantes*".

A sections of the front page of a recent issue is reproduced here together with part of the contents:

SETANEOEI

Migmaoi Solnaltjitj

Vol. II No. 4 Av. 1921 RISTIGOUCHE, P. Q.

LE MESSAGER MICMAC

Petit Journal Mensuel publié par le R. P. Pacifique, Missionnaire, à Sainte Anne de Ristigouche, P. Q. Paraıt le 1 er du mois. Abonnement, 50 sous. Europe, 3 frs. Prendre un ou plusieurs abonnements en faveur des sauvages pauvres.

THE MICMAC MESSENGER

A Monthly Newspaper for the Indians. Yearly Subscription 50c. One copy 5c. Address all communications to the Micmac Messenger, Ristigouche, Bonaventure Co. P. Q. Sample Copies free. Subscriptions solicited in favor of poor Indians.

NATOEN TAN GETEL PA LNO GESALATJI

Gelosit Patlias pastong eig nige', notji gtjitjiteget teloisit Dr. P. W. Browne na negem gis eloigeneg tesipongeg etli ginamoes Miaopogeg, tan tlisip sigentasigsep pilei alasotmôgoôm gtagamgog, gotjinoag gtjipatliasag Power emitgogoetag. Getjigeo tetli oigiges agnotemagani oigatigenigtog ogtjit Migmag, lôg eta gelolgeg; tôgo nige notji ginamoet espi gina-

A FRIEND OF THE MICMACS

The Reverend Doctor Patrick William Browne who preached the sermon at the dedication of the Micmac Church on the occasion of Bishop Power's visitation at Conne River, Newfoundland, seven years ago, and who lately wrote such an interesting article on the Micmac tribe is now an instructor at the Catholic University of Washington, in the United States, and editor of the *Catholic Histori-*

moaganôgoômg ag elp notjôtg oigatigen tan teloitemeg *Catholic Historical Review*. Gis sag temg iginamoaseni lno Migma gepapegeg tan totjio etli patliaseoiteg Whitbourne, negem pa negao espitetemoaseni olôltilin ag ansema getjitogo ma poni olitelmagoi ag mset gôgoei gelolg metj ogtemitetemoata.

cal Review. Doctor Browne used to attend the Micmacs at Wigwam Point, in Norris' Arm, Notre Dame Bay, when he was Pastor of Whitbourne, and he was always much interested in their welfare. We know that he will continue to be a good friend of the tribe.

Formerly ideographs were in general use. The Micmacs are the only tribe, in the North, at least, that ever used symbols as a means of acquiring secular or religious knowledge. These ideographs were invented in 1677 by Father Leclerc and were suggested to him by observing some Micmac children whom he was trying to instruct during a mission. He noticed that the children in order to memorize the prayers he was striving to teach them "illustrated" the lessons by rude drawings with a charred stick on a strip of birch bark. As a result of this object lesson, Father Leclerc devised a system of ideograms which he later used in compiling valuable manuscripts. Ideographic manuals were used till 1866, when Father Klauder, a Redemptorist, gave them permanent form in type which he had cast in Austria. The use of ideographs has now entirely disappeared, and alphabetic writing is in general use by the tribe. The alphabet originally had only twelve letter, a, e, i, ô, og, l, m, n, p, s, t, tj. It was improved some years ago by Father Pacifique who added to it capitals, an *e mute* and a system of punctuation.

A Monumental Work.—The monumental history of the Popes—*Geschichte der Päpste seit dem Ausgang des Mittelalters* by Dr. Pastor has reached its eighth volume. This latest volume, dedicated to the Holy Father Benedict XV, deals with the Pontificate of St. Pius V.

Dr. Pastor is now far advanced in years, having been born at Aix-la-Chapelle in 1854. He became instructor in history at Innsbruck in 1880. Six years later he was appointed professor in the same institution.

In preparation for his work Pastor made extensive research in the archives of Germany, France, and Italy, especially in those of the Vatican which were made accessible to students of history by Leo XIII.

In addition to the History of the Popes, Pastor has published *Die kirchlichen Reunionsbestrebungen während der Regierung Karls V* (1879) and *Die Korrespondenz des Kardinals Contarini während seiner deutschen Legation* (1880). He revised vols. i-vi of Janssen's *Geschichte des deutschen Volkes* (1903-07), and edited vols. vii and viii of the same work (14th ed. 1903).

Cardinal Bellarmine.—Pope Benedict XV in a recent Letter stresses the indispensable need of an army of propagators of Catholic truth and proposes as a model the saintly Cardinal Bellarmine whose virtues have just been declared heroic. Cardinal Bellarmine was distinguished by profound learning and prodigious intellectual activity, and with his fellow Jesuit, Suarez, he enjoys the distinction of popularizing the true principles of democracy which were so eagerly seized upon by the English writers on political science, and which subsequently were enshrined by Jefferson in the Declaration of Independence.

Cardinal Bellarmine's vindication of the authority of the Pope, and his lucid exposition of the true relations between Church and state in answer to the theory

of the Divine Right of Kings then sponsored by James I of England, marked him as one of the keenest controversialists in the history of the Church. His great work on Controversies, the first attempt to systematize the various controversies of the late sixteenth and early seventeenth centuries dealt such a blow to the Protestantism that in Germany and England special chairs were founded in the universities to refute it. It still remains a classic, a rich mine to which Catholic scholars are going in increasing numbers to gather controversial lore.

Cardinal Bellarmine was not merely an erudite scholar, he was a saintly religious. While he was engaged in the monumental task of defending the Church against an avalanche of heresies, he never for a moment relaxed his care of his own spiritual life. In the Roman College where he filled the chair of Controversies, he was much esteemed, not merely as a valiant defender of the faith, but also as a zealous guide to the paths of Christian perfection. His rare intellectual gifts shine forth in his voluminous treatises on scholastic theology. His saintly piety was shown in every act of his life. This redoubtable champion of Catholic truth was also the spiritual director of St. Aloysius.

The California Missions.—In an address delivered at the first annual meeting of the American Catholic Historical Association Dr. Herbert Bolton, professor of History at the University of California, and without doubt an eminent authority on the subject of early Catholic missions in the south and southwest of the United States said: "The history of North America for three centuries after the discoveries of Columbus is the history of Catholic missions. Catholic missionaries bore the torch of civilization and carried the Cross of Christ into the wildernesses of what are now the United States, Mexico, and Canada. Practically three fourths of the cities of this country have arisen upon foundations laid by these missionaries".

The history of the California missions has been written by several authors; but, apparently some of the material furnished is not authentic. Father Engelhardt of O.F.M., says in the preface of his latest volume, *San Diego Mission:* "Many of the works published on the subject reveal the mind of the writer rather than historical facts. Hence their productions on California abound in such glaring errors, and even willful misstatements, as to be of little or no use to the author whose sole aim is to present complete and accurate information".

California, in the early days was divided into four military districts. The headquarters or garrisons were located at San Diego, Santa Barbara, Monterey, and San Francisco respectively. These military posts provided the guards for the missions situated within the limits of their jurisdiction. The military district of San Diego embraced the Missions of San Diego, San Luis Rey, San Juan Capistrano, and San Gabriel of which the city of Los Angeles in spiritual matters was a dependency. Although independent of one another, a sort of union existed among the Missions of the district.

The following list gives a brief story of these missions:

Mission San Diego de Alcalà, near San Diego, and the first of the old Spanish missions to be erected; founded on July 16, 1769, by Father Serra, who had been sent in charge of a band of Franciscans to extend their mission work to California; only the fachada remains standing.

Mission San Carlos Borromeo (El Carmelo), near Monterey, and where Father Serra established his own church; founded on July 3, 1770; it has since been restored, but not retiled.

San Antonio de Padua, near Jolon and off the beaten track of the other missions; founded on July 14, 1771; now deserted and in ruins.

San Gabriel, Archangel, near Los Angeles; founded Sept. 8, 1771; has been totally restored and is today in use.

San Luis Obispo de Tolosa, in San Luis Obispo; founded Sept. 1, 1772; has been restored and is now an attractive parish church.

San Francisco de Asis (Dolores), in San Francisco; founded Oct. 9, 1776; restored and in use.

San Juan Capistrano, in Capistrano; founded Nov. 1, 1776; said to have been the most magnificent of all the mission structures; partially destroyed in the earthquake of 1812, but since then it has partly been repaired and in use, though the church is in ruins.

Santa Clara de Asis, in Santa Clara; founded Jan. 12, 1777; little of the old mission remains, and that is included in the buildings of the Santa Clara University.

San Buenaventura, in Ventura, founded March 30, 1782; creditably restored and in use.

Santa Barbara, in Santa Barbara; founded Dec. 4, 1786; preserved and in use; the only mission of the total twenty-one that still retains its ancient aspect.

La Purisima Concepción, near Lompoc; founded Dec. 8, 1787; deserted, in ruins.

Santa Cruz; founded Sept. 25, 1791; damaged by earthquakes, abandoned and now entirely gone.

Nuestra Senora de la Soledad, near Soledad; founded Oct. 9, 1791; abandoned and now in ruins.

San Jose de Guadalupe, near San Jose; founded June 11, 1797; rebuilt with a new structure, but lacking its original character.

San Juan Bautista, near Sargent's Station, in San Juan; founded June 24, 1797; repaired and now in use.

San Miguel, Archangel, in San Miguel; founded July 25, 1797; creditably restored and in use.

San Fernando, Rey de-Espagna near San Fernando; founded Sept. 8, 1797.

San Luis Rey de Francia, near Oceanside; founded June 13, 1798; creditably restored and in use.

Santa Ines, near Los Olivos, founded Sept. 17, 1804; creditably restored and in use.

San Rafael, Archangel; founded Dec. 14, 1817; entirely gone.

San Francisco Solano, in Sonoma; founded July 4, 1823; restored.

Old Manuscripts on Exhibition.—Manuscripts of Catholic interest which date far back in history have recently been placed on exhibition in the South Kensington Museum, London.

One of the early examples of these is a well known manuscript of St. John's Gospel, which was found in the shrine of St. Cuthbert when his body was translated to the new cathedral at Durham in 1104. This manuscript is beautifully written, probably by an Italian hand of the seventh century, and has been lent by Stonyhurst College.

The Lichfield Gospels of St. Chad, which are of Irish workmanship, and date from the beginning of the eighth century, have been sent to the exhibition. A

ninth century Book of the Gospels, of Carolingian workmanship of the school of Rheims, and the Life of St. Edmund, King and Martyr, written at Bury St. Edmunds about the second quarter of the twelfth century, also have been sent.

Among the other manuscripts which have found their way to the exhibition are a Winchester Bible of the twelfth century, a Life of St. Edward the Confessor by St. Aelred, Abbot of Rievaulx, and a copy of the Commentary of Cassiodorus on the Psalms, both of which are of twelfth century workmanship.

An Historic Spot.—Plans have been made for the more secure maintenance of an English Catholic center of interest—Tyburn Convent, the name of which is a reminder of historic events in Catholic history in England. Tyburn Convent is located at 6 Hyde Park Place, London. Though it is a modern institution, an historic atmosphere hangs over it as a result of the history which has been made in its vicinity.

The words "Tyburn Martyrs" conjure up memories of sad, yet at the same time inspiring, days for Catholics. The convent of the present day is a center of Catholic life of a more peaceful sort than that which could be lived in England in the troublous penal days, but its name and its fame are a monument to the heroes of the faith who suffered in the cause of the Church in more trying times.

Tyburn today is a center of prayer. Its location in a spot near the historic place where the martyrs died gives it a special atmosphere of its own. It possesses a community of nuns.

The place which the old Tyburn occupied in English Catholic history is well known to those who have read of the trying, but thrilling, events of penal days for Catholics in England. Even as late as the time of the so-called Titus Oates plot of 1678 fourteen priests and laymen were martyred at Tyburn or Tower Hill, including Ven. William Howard, Viscount Stafford, and Oliver Plunkett, the Archbishop of Armagh, Ireland, whose recent honors at the hands of the Church have brought new interest in this historic spot.

The Library of Louvain.—Belgian officials recently arrived in Paris to begin the task of selecting and purchasing 150,000 volumes for the Louvain library, whose new home, it is announced, will be begun next summer. The laying of the cornerstone of the new building in July, will be made the occasion of a great international festival to which the representatives of universities in various parts of the world, including those in North and South America, will be invited.

Although the original library had some 2,000,000 volumes, only about one-fourth of them have been returned, and for these there is no adequate shelter. It is the intention of the chief architect of the new library building, Whitney Warren of New York, to construct immediately the stack room on the American plan, and to add the architectural façade and reading rooms. It is believed that the new building will be one of the most important modern monuments in Europe.

The new building will not occupy the site of the former library, but will be situated on a large tract convenient to Louvain's system of parks and boulevards.

Representatives of the library now in Paris are seeking 150,000 volumes, chiefly by writers on theology, science, history and politics, prior to the eighteenth century.

Cardinal Mercier has recently presided at dinners at which Mr. Warren and his assistants, Carroll Greenough, Ronald Pearse and Lessing Williams, were guests.

His Eminence informed the architects that he desires to invite to the celebration next July officials of the American universities and colleges which have promised to contribute to the fund of $500,000 needed for the completion of the new buildings.

The Talbots and Ireland.—The appointment of Lord Edmund Talbot as Viceroy of Ireland recalls an important period in the history of Ireland in the latter half of the eighteenth century. Colonel Richard Talbot (not of the Shrewsbury family, however) who was created Duke of Tyrconnell and named Lord-Lieutenant of Ireland by James II was a Catholic. He was one of five brothers who were attached to the Court of Charles II during the Cromwellian usurpation, and during the king's exile at Cologne, Peter Talbot, who later became Archbishop of Dublin is credited with having received the exiled prince into the Church. It is said of the vacillating Charles that "during the eight years of his impecunious exile", from 1651 to 1659, whenever he was in a serious mood he was a Catholic, but when in merry mood he bade adieu to all religion. Unfortunately this latter mood generally prevailed, especially after the Restoration, and this explains why he needed to be again received into the Church on his death-bed by Father Hudleston, O.S.B.

When Charles II returned to London Dr. Talbot was nominated as Queen's Almoner, and he was appointed Archbishop of Dublin in the early days of 1669. In August of the following year he held his first diocesan synod in Dublin. One of the abuses that called for remedy was that owing to scarcity of priests many in the archdiocese had been accustomed to duplicate on week days, whilst on Sundays they had to celebrate holy Mass three times. In the same year an assembly of the archbishops and bishops and representatives of the clergy was held in Dublin for the purpose of discussing a Declaration of Allegiance which had been drawn up by the Remonstrant party and the Ormondists, the purport of which was to sow dissensions among the Irish Catholics. The assembly rejected the proposed form of allegiance and drew up another Declaration. A fierce discussion ensued that distracted the country for several years. At this assembly Dr. Talbot came into conflict with the Venerable Oliver Plunkett, Archbishop of Armagh, over the question of precedence and of primatial authority. Both prelates considered that they were asserting the right of their respective sees, and each published a learned treatise on the subject. Whilst this controversy lasted Dr. Talbot wrote some severe censures regarding the Archbishop of Armagh; but when in prison for the Faith in later years, he addressed to the Primate of Armagh, then a brother prisoner, an ample apology asking him forgiveness for the harsh things he had written. Dr. Talbot died in prison in 1680. From his prison cell he had written on April 12, 1679, petitioning that a priest be allowed to visit him. The petition was refused; but the Venerable Oliver Plunkett, who was a prisoner in an adjoining cell, hearing of Dr. Talbot's dying condition forced his way through the warders and administered to the dying prelate the last consolations of religion.

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